Speech Cautiousness

Sikander Naqshbandi

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Syed Sibte Sikander Naqvi
Hanafi Naqshbandi Mujaddidi

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I dedicate this work firstly to

***ALLAH** (ﷻ) and then to my beloved Father*

SYED SIBTE HADI NAQVI (R)

*May **ALLAH** forgive all his sins and admit*

him to the most dignified place in

Jannat ul Firdous. Ameen!

Dedicated by his son

Sikander Naqshbandi

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ ○

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Khatam al-Mursaleen ﷺ said!

A Muslim who plants or cultivates

fruit trees

And if birds, humans, and cattle eat from it, then they also get a reward

(Sahih Bukhari: Volume I, Hadith No. 2187)

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

Author's Words

اَلۡحَمۡدُ لِلّٰہِ نَحۡمَدُہٗ وَ نَسۡتَعِیۡنُہٗ وَ نَسۡتَغۡفِرُہٗ وَ نُؤۡمِنُ بِہٖ وَ نَتَوَکَّلُ عَلَیۡہِ وَ نَعُوۡذُ بِاللّٰہِ مِنۡ شُرُوۡرِ اَنۡفُسِنَا وَمِنۡ سَیِّاٰتِ اَعۡمَالِنَا مَنۡ یَّھۡدِہِ اللّٰہُ فَلَا مُضِلَّ لَہٗ وَ مَنۡ یُّضۡلِلۡہُ فَلَا ھَادِیَ لَہٗ وَ نَشۡھَدُ اَنۡ لَّا اِلٰہَ اِلَّا اللّٰہُ وَحۡدَہٗ لَا شَرِیۡکَ لَہٗ وَنَشۡھَدُ اَنَّ سَیِّدَنَا وَسَنَدَنَا وَ نَبِیَّنَا وَ مَوۡلَانَا مُحَمَّدًا عَبۡدُہٗ وَرَسُوۡلُہٗ صَلَّی اللّٰہُ تَعَالٰی عَلَیۡہِ وَعَلٰی آلِہٖ وَاَصۡحَابِہٖ وَ بَارَکَ وَسَلَّمَ تَسۡلِیۡمًا کَثِیۡرًا کَثِیۡرًا* اَمَّا بَعۡدُ

فَاَعُوۡذُ بِاللّٰہِ مِنَ الشَّیۡطٰنِ الرَّجِیۡمِ

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

اَللّٰھُمَّ اِنِّیۡ اَعُوۡذُبِکَ مِنَ الۡبُخۡلِ وَالۡکَسَلِ وَ اَرۡذَلِ الۡعُمُرِ وَعَذَابِ الۡقَبۡرِ وَ فِتۡنَۃِ الدَّجَّالِ وَ فِتۡنَۃِ الۡمَحۡیَا وَ الۡمَمَاتِ۔

(صحیح بخاری)

O Allah, I have saved you from stinginess and laziness and the abomination of life.
And the torment of the grave, the fitnah of the Dajjal, and the fitnah of the living and the dead.

اَللّٰھُمَّ صَلِّ عَلٰی سَیِّدِنَا مُحَمَّدٍ وَ عَلٰی اٰلِ سَیِّدِنَا مُحَمَّدٍ

کَمَا صَلَّیۡتَ عَلٰی اِبۡرَاھِیۡمَ وَعَلٰی اٰلِ اِبۡرَاھِیۡمَ

اِنَّکَ حَمِیۡدٌ مَّجِیۡدٌ۔

اللّٰهُمَّ بَارِكْ عَلٰى سَيِّدِنَا مُحَمَّدٍ وَّ عَلٰى اٰلِ سَيِّدِنَا
مُحَمَّدٍ كَمَا بَارَكْتَ عَلٰى اِبْرَاهِيْمَ وَ عَلٰى اٰلِ اِبْرَاهِيْمَ
اِنَّكَ حَمِيْدٌ مَجِيْدٌ

Among human organs, the tongue is a small organ with exceptional superiority over others. Its charms are great, and it has both virtues and faults. Because of this, a person will receive great ranks in the Hereafter because great good deeds are done through it. Whatever good deeds other organs do, the tongue helps and participates in them. On the contrary, many sins are committed through the tongue, words of disbelief and polytheism are uttered through the tongue, false oaths are taken through the tongue, and backbiting and obscenity are committed. False testimony and slander are given, and major sins are committed. Sometimes, such words come out of a person's tongue, and he does not even realize it, but because of this, the fire of hell is inevitable for him.

Whatever deeds a person does in this world, he sows the field of heaven or hell. When the Day of Judgment comes, everyone will reap the fruits of their sowing. His sound and evil deeds will go before him, and he will be rewarded and punished accordingly. Most of the deeds that lead to hell will be related to the tongue, and this very tongue will be the reason for falling into hell. Therefore, every Muslim should be cautious when using it.

Speech cautiousness

The protection of the tongue should be remembered at all times. By the grace of Allah, one should learn religious knowledge and use this blessing to spread it further after reciting and translating the Holy Quran and understanding its contents and meanings. One should also try to keep one's tongue moist with the remembrance of Allah at all times. May Allah grant us the ability to act.

This book attempts to explain how to avoid misusing the tongue. The instructions regarding this should be presented in the light of the absolute truth of the Quran, the Hadiths and Sunnah of the Prophet (ﷺ), and the sayings of the Companions. We pray to Allah Almighty to guide our efforts, to hold beliefs in accordance with correct Islamic teachings, and to speak the right words. We pray to Allah Almighty to grant us the thought of reforming ourselves without waiting for the emergence and appearance of the Antichrist to correct the corruption in our hearts and protect us from external and internal temptations. (Amen)

If readers want to benefit from this book in the true sense, they are requested not to read it briefly. In some places, readers may feel the subject is repeated; that is, it is not by mistake but has been kept intentionally so that the matter is well remembered.

Whatever virtues there are in this book are the result of the gift of Allah Almighty, the love of His beloved, the Highest Prophet (ﷺ), and the compassion of my Sheikh Tariqat, Professor Dr. Hafiz Munir Ahmed Khan (db). The shortcomings are due to my shortcomings. I pray to Allah

Almighty to bestow His mercy and blessings, give me an understanding of the religion in its true sense, and grant me the ability to follow the companions of the Prophet (RA) and to make it a treasure for me in the Hereafter. Amen

{وَمَا تَوْفِيقِيٓ إِلَّا بِاللَّهِ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ}

(Surah Hud - 88)

(And my success is only with Allah, upon Him. I have put my trust in Him, and to Him, I turn.)

Supplicant

Sikander Naqshbandi *(may Allah forgive him)*

Tuesday, 19/ Dhul-Hijja 1445 AH
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Stop the tongue from complaining.

Happiness will be granted.

Hazrat Abu Bakr Siddique (RA)

Indeed, Allah never leaves empty the cradle of those whose tongues are always busy praying for others.

Power of speech - A Great Blessing

Islam is a complete code of life. It provides complete guidance in every aspect of human life. The Quran and Sunnah do not leave any aspect of human life unguided by instructions and teachings.

The tongue is one of the great blessings of Allah Almighty and is an excellent creation among the things created by Allah Almighty. Its size is small, but its power is immense. It is a means of taking a person to heaven or hell. Both faith and disbelief are expressed through the tongue. By mentioning this tongue, a person can become a chosen servant of Allah, and this is what traps a person in the quagmire of sins. Tongue is how something is acknowledged and denied. The acquisition of knowledge, whether it is true or false, is expressed through the tongue. The tongue has the distinction that if there is pain in any part of the body, it is expressed through the tongue. The tongue leads a person to a good or bad end.

Man is a social animal; his distinguishing feature is the power of speech (Tongue). The power of speech is a great blessing of Allah. If Allah wills, He can give the power of speech to everything. On the Day of Judgment, there will be a stage of reckoning in which the tongues of humans will be closed, and their hands, feet, and other limbs will speak and witness Allah regarding man's deeds. The Messenger of Allah (ﷺ) said! A Muslim is one from whose tongue and hand other Muslims are safe.

Speech cautiousness

Allah has bestowed upon man great blessings, the greatest of which is the gift of the tongue, which Allah has endowed with the power of speech and has placed in it the ability to express what is in His heart. This tongue is a double-edged weapon. Suppose it is used to obey Allah, such as reciting the Holy Quran, remembering and admonishing, enjoining good and forbidding evil, and helping the oppressed. In that case, it is a form of gratitude to Allah for this great blessing for which Allah has promised a great reward. And suppose he uses it to spread evil and prevent good, or to cause division among Muslims, to spread lies and falsehoods, to backbite and slander, or to violate the honour of Muslims. In that case, this will be ungratefulness for this blessing, which Allah Almighty has promised to punish.

If anything in this world needs to be controlled the most, it is the tongue. Only the one who restrains it according to the Sharia and wears the chains of the Sunnah of the Messenger of Allah (ﷺ) can be protected from the evil of the tongue. The Messenger of Allah (ﷺ) said! He who remains silent has achieved salvation. That is, a person should not speak unnecessarily; if he does speak, he should speak well. Otherwise, he should remain silent.

Hazrat Abdullah bin Sufyan (RA) narrated from his father that he asked the Messenger of Allah (ﷺ): O Messenger of Allah (ﷺ), tell me something about Islam after which I will not need to ask anyone. He (ﷺ) said! Speak!

قل آمنت باللّٰہ ثم استقم

Say, I believe in Allah, then stand firm in faith.

Then I asked: O Messenger of Allah (ﷺ), what should I avoid? The Messenger of Allah (ﷺ) pointed to the tongue.

(Jami' Tirmidhi, Sunan An-Nasa'i, Sunan Ibn Majah)

Hazrat Uqbah bin Amir (RA) narrated that he asked the Messenger of Allah (ﷺ): O Messenger of Allah, what is the way to salvation?

He (ﷺ) said: Control your tongue, and let your house suffice you, and shed tears of regret for your mistakes. (Tirmidhi)

Hazrat Sahl bin Sa'd (RA) narrated that the Messenger of Allah (ﷺ) said: Whoever guarantees me protection from the evil of what is between his ears, that is, his tongue, and what is between his legs, that is, his private parts, I will guarantee Paradise for him. (Sahih Bukhari)

Hazrat Saeed bin Jubayr (RA) narrated that the Messenger of Allah (ﷺ) said: When a person wakes up in the morning, all the limbs say to the tongue: Fear Allah in our affair, if you remain upright, we will stay upright, and if you become crooked, we will become crooked. (Tirmidhi)

It was narrated from Thawban (RA) that the Messenger of Allah (ﷺ) said: "Good news for the one who controls his tongue and is given spaciousness and room in his house and repents for his sin." (Al-Targheeb wa al-Tarheeb)

Speech cautiousness

The Messenger of Allah (ﷺ) said: "Whoever controls his anger, Allah will withhold His punishment from him, and whoever guards his tongue, Allah will cover his faults."

The Messenger of Allah (ﷺ) said: "May Allah have mercy on the servant who, when he speaks, benefits him, and when he remains silent, he is safe."

Hazrat Umar Farooq (RA) once saw Hazrat Abu Bakr (RA) holding his tongue. Hazrat Umar (RA) asked: "O Caliph of the Messenger! What are you doing?" He spoke! It leads me to destruction. (Kanz al-Ummal)

Tibrani (ra) narrated a hadith: "Keep your tongue from saying anything except good, and Satan will prevail over you because of it."

Abu Na'im (ra) narrated that the Messenger of Allah (ﷺ) said: "The one who speaks a lot has many faults, and the one who commits many mistakes has many sins, and the one who commits many sins has more deserving of the Fire." (Bayhaqi)

Hazrat Abdullah bin Masood (RA) said: "By the One besides Whom there is no one worthy of worship, there is nothing on earth that needs a longer prison than the tongue."

Hazrat Taos (ra) used to say that my tongue is a beast. If I let it loose, it will eat me.

It is tough to avoid the carelessness of the tongue. That is why it has been emphasized that we be careful with the

tongue. The Messenger of Allah (ﷺ) said! What I fear most for my Ummah is the carelessness of the tongue. (Tirmidhi)

The Messenger of Allah (ﷺ) usually prayed: O Allah! I seek refuge in You from the evil of my ears, eyes, tongue, heart, and mouth. He explained the difference between a believer and a hypocrite: a believer is quiet and speaks well, and a hypocrite is long-tongued and speaks evil.

The scope of the disasters of the tongue is vast, including polytheistic words, lies, wrong fatwas, unjust decisions, vows and needs to other than Allah, ingratitude, false oaths, oaths in the name of other than Allah, denial of destiny, innovations, false testimony, slander, revealing the faults of others, accusations, gossip, backbiting, revealing secrets, mockery and ridicule, meaningless jokes, cursing, lamentation, exaggeration in praise, advertising obscene and harmful things, etc. All these faults have been mentioned by name in various hadiths, which have been condemned and declared prohibited.

The method and remedy for overcoming the carelessness of the tongue have been stated: a person should imagine the greatness of Allah Almighty, believe in His perfect power, acquire knowledge of reward and punishment, and remember death. Read the verses and hadiths that command you to guard the tongue carefully and keep them in your heart, arrange for prayer, make a habit of supplication, avoid talking too much, speak good things when you say, choose the company of pious people, be active in fulfilling the rights of worshippers, try to be busy in

good deeds, make patience and gratitude your motto, and make a habit of solitude.

There are countless benefits of arranging for tongue protection and being careful. The most significant advantage is that one attains the pleasure of Allah Almighty, which every Muslim desires. The Messenger of Allah (ﷺ) called the Muslim who guards his tongue the best of Muslims. He attains the closeness of Allah Almighty, His Messenger (ﷺ) and the angels. The Messenger of Allah (ﷺ) has guaranteed Paradise for him and given him the good news of salvation from divine punishment.

By guarding the tongue, relations with Allah's creation become pleasant. Love for one another grows, and peace prevails in social life. A person becomes safe from troubles and difficulties.

Carelessness of the tongue has terrible consequences. Allah's wrath descends upon him, his abode is Hell, and his relations with others in this world also deteriorate. The elders said a believer speaks less and does more, so he is safe from slips. A hypocrite speaks more and does less, so he is more prone to mistakes.

Protection of the tongue in the light of the sayings of the prophets and imams:

* The Holy Prophet ﷺ said! Every organ of the body complains to Allah Almighty about the sharpness of the tongue. (Shab al-Iman)

* It was asked of Hazrat Jesus (peace be upon him) to tell us such an act by which we will enter Paradise. He (peace be upon him) said: Never talk. They said: This cannot happen to us, so he (peace be upon him) said: Only speak good things.

* Hazrat Jesus (peace be upon him) said: There are ten parts of worship, nine of which are silence, and one is running away from people. (Ahya' al-Uloom)

* Hazrat Sulayman (AS) said! If speech is silver, then silence is less than gold. (Ahya' al-Uloom)

* Hazrat Luqman al-Hakim (as) was asked what wisdom is? He said: Do not ask about something you know; do not talk without purpose.

* Hazrat Abu Bakr (RA) used to keep pebbles in his mouth and avoid talking as much as possible. He would point to his tongue and say that it had taken him to various (inappropriate) places.

* Hazrat Umar (RA) saw Hazrat Abu Bakr (RA) pulling his blessed tongue with his hand. He asked! O Caliph of the

Messenger (ﷺ), what are you doing? He replied that this had taken me to many inappropriate places.

* It is narrated about Hazrat Abdullah bin Masood (RA) that he was standing on Safa reciting Talbiyah and was saying: O tongue! Speak well, and you will benefit; keep silent about bad things, and you will be safe before regret. He was asked: "O Abu Abdur Rahman!" Are you saying this on your behalf, or have you heard something about it from the Lord of the Universe ﷻ? He said: I listened to this from the Messenger of Allah ﷺ that he said that most of the mistakes of a person are due to the tongue.
(Shab-ul-Iman)

* Hazrat Abdullah bin Masood (RA) says: By Allah, besides whom there is no god! Nothing needs a long prison more than the tongue.

* Hazrat Wahb (RA) says in Hikmat Al-Dawood that it is necessary for a wise person to be aware of his time, to be protective of his tongue, and to be mindful of his status.

* Hazrat Hasan Basri (ra) says that a person who does not protect his tongue does not understand religion.

* Hazrat Imam Ozai (ra) says that Caliph Umar bin Abdul Aziz (ra) wrote to him that a person who remembers death a lot after praising and praying is content with a bit of worldly wealth, and a person who considers his speech to be his action. Speaks briefly.

Speech cautiousness

* Hazrat Muhammad bin Wasi (ra) said to Hazrat Malik bin Dinar (ra)! Protecting the tongue is more difficult for people than protecting dinars and dirhams.

* Hazrat Yunus bin Ubaid (ra) said that I see good in every action of a person whose tongue stays in one place.

* Hazrat Imam Ghazali (ra) says that Hazrat Mansur bin Mutahir (ra) did not speak after the Isha prayer for forty years, and also said that Hazrat Rabi' bin Khaitham (ra) did not talk for twenty years. In the morning, he would take a pen and paper and write down what he had spoken; in the evening, he would take account of his soul. (Ahya' al-Uloom)

It should be known that there are many calamities of the tongue, such as mistakes, lies, slander, hypocrisy, obscenity, quarrels, self-promotion, etc. All these calamities are related to the tongue. The causes of these calamities are both natural and satanic. It is challenging for a person who is fond of and accustomed to speaking to restrain his tongue. There is danger in speaking and safety in silence; therefore, the virtue of silence is more significant. Silence keeps a person's thoughts together, dignity remains, and he remains engaged in remembrance, contemplation, and worship.

* Hazrat Mauriq Ajli (ra) says that I have been pondering over a matter for twenty years, and I have not yet attained it, nor have I stopped seeking it. He was asked what it was. He said: To remain silent from useless talk. (Ahya' al-Uloom)

* Some of the elders said that silence creates two qualities in a person: one is peace in religion, and the other is to understand what another person is saying.

Blessed Hadiths

Hazrat Sufyan (RA) narrated that a man asked the Messenger of Allah (ﷺ): "O Messenger of Allah (ﷺ)! Tell me something about Islam. I will not need to ask anyone about it after that." He (ﷺ) said: "Say: 'I believe in Allah', then stand firm on it." He said, "What should I avoid?" He pointed to his tongue.

The Messenger of Allah (ﷺ) said: "As long as you remain silent, you will remain safe, then when you speak, it will be written for you or against you."

Hazrat Abdullah bin Masood (RA) narrated that the Messenger of Allah (ﷺ) said: The best of deeds is to perform the prayer on time. The second deed is to protect people from your tongue.

The Messenger of Allah (ﷺ) said: Obscene language and excessive talking are two forms of hypocrisy.

Hazrat Abu Hurairah (RA) narrated that the Messenger of Allah (ﷺ) was asked: What is it about people that generally admit them to Paradise? He (ﷺ) said: Fear of Allah and good character. Then he was asked: What is it that takes people to Hell? He (ﷺ) said: The mouth and the private parts. (Musnad Ahmad)

Speech cautiousness

Hazrat Abu Hurairah (RA) narrated that a man said to the Messenger of Allah (ﷺ) that such and such a woman prays, fasts, and gives charity a lot, but she annoys her neighbours with her tongue. He (ﷺ) said: She is from Hell. Then he said: O Messenger of Allah (ﷺ)! Such a woman does not often pray, fast, or give charity, but she does not annoy her neighbours with her tongue. He (ﷺ) said: She is from Paradise. (Musnad Ahmad)

The Messenger of Allah (ﷺ) said: It is enough for a person to be a liar that he narrates everything he hears.
(Sahih Muslim)

Hazrat Abu Barzah al-Aslami (RA) narrated that the Messenger of Allah (ﷺ) said: O people who have believed with their tongues, but faith has not entered their hearts. Do not backbite the Muslims, and do not seek their honour and glory. For whoever seeks the honour and glory of a person, Allah seeks his honour and glory and disgraces him in his own home. (Abu Dawud)

Hazrat Abdur Rahman bin Ghanem (RA) narrated that the best of Allah's servants are those who remember Allah when you see them. The worst of Allah's servants are those who gossip, create divisions between friends, are rebellious, hateful, and cursed. (Musnad Ahmad)

Hazrat Abdullah bin Masood (RA) narrated that the Messenger of Allah (ﷺ) said! Should I not tell you what العضهٌ is? It means backbiting that causes hatred between people. Elsewhere, it is said that backbiting causes discord. (Sahih Muslim)

Speech cautiousness

Umm al-Mominin Hazrat Aisha Siddiqah (RA) narrated that the Messenger of Allah (ﷺ) said! Do not speak ill of the dead, for they will be repaid for what they did.
(Sahih Bukhari)
Hazrat Abdullah bin Masood (RA) narrated that the Messenger of Allah (ﷺ) said! A believer is not a curser, a slanderer, or a vulgar person. (Musnad Ahmad)

The Messenger of Allah (ﷺ) said! Whoever curses a Muslim is like shedding his blood, and whoever accuses someone of disbelief is like shedding his blood. (Sahih Bukhari)

The Messenger of Allah (ﷺ) said! When Allah Almighty granted me the Miraj that night, I passed by a people whose nails were made of copper, and they were scratching their faces and chests with their nails. I asked Gabriel (peace be upon him)! Who are these people? He spoke! These are the people who used to eat the flesh of people (i.e., backbite) and used to seek their honour and dignity. (Musnad Ahmad)

The Prophet (ﷺ) said! The most hated person by Allah is the quarrelsome one. (Sahih Bukhari)

The Messenger of Allah (ﷺ) said! Even speaking a good word is charity. (Sahih Bukhari)

Hazrat Abdullah bin Amr bin Al-Aas (RA) once asked the Messenger of Allah (ﷺ) to write down what he hears from you (ﷺ). The Messenger of Allah (ﷺ) said! Yes. Then I asked, in both states of pleasure and displeasure? He (ﷺ) said! Yes, because nothing comes out of my tongue except the truth. (Musnad Ahmad)

Speech cautiousness

It was narrated from Hazrat Jabir (RA) that I was walking with the Prophet (ﷺ) when the stench of a dead body arose there, so the Prophet (ﷺ) said! This is the stench of those who backbite the believers.

Hazrat Ali (RA) said that the ones who speak evil and hear it are equal partners in sin. (Abu Yala)

Hazrat Abu Bakr (RA) said! Beware of lying, for lying separates faith.

Hazrat Umar (RA) said: A person cannot attain the truth of faith until he abandons lying, even in jest.

Hazrat Amir bin Sasaah (RA) narrated that I asked the Messenger of Allah (ﷺ)! Can a believer commit adultery? He (ﷺ) said! Can it ever happen? Then I asked! Can a believer lie? He (ﷺ) said! No. Then he said: Only those who do not believe tell lies. (Kanz al-Ummal)

Hazrat Umar (RA) said! The most hated person in the sight of Allah is the one who curses the most.
(Kanz al-Ummal)

Akhlaq (Character)

Hazrat Abu Hurairah (RA) narrated that the Messenger of Allah (ﷺ) said! The most perfect faith believers are those with the best character. (Sunan Abu Dawud)

Hazrat Abu Darda (RA) narrated that the Messenger of Allah (ﷺ) said: The heaviest thing that will be placed in the scale of deeds of a believer on the Day of Resurrection will be his good character. (Tirmidhi)

Hazrat Abdullah bin Amr (RA) narrated that the Messenger of Allah (ﷺ) said: One of the greatest sins is that a person curses his parents. It was asked, O Messenger of Allah (ﷺ)! How can a person curse his parents? He (ﷺ) said: Whoever curses another's father, the other will curse his father and mother. (Sahih Bukhari)

Hazrat Abdullah bin Amr (RA) narrated that the Messenger of Allah (ﷺ) said: The best among you is the one with the best character. (Sahih Bukhari)

Hazrat Abdullah bin Masood (RA) narrated that the Messenger of Allah (ﷺ) said: Abusing a Muslim is a sin and killing him is Kufr (disbelief). (Sahih Bukhari)

Hazrat Abu Zar Ghaffari (RA) narrated that the Messenger of Allah (ﷺ) said: If a person calls another person a disbeliever or a sinner, and he is not, in fact, a disbeliever or a sinner, then the one who says so will become a sinner and a disbeliever. (Sahih Bukhari)

Speech cautiousness

Hazrat Abu Musa Al-Ashari (RA) narrated that the Messenger of Allah (ﷺ) heard a person praising another person and exaggerating his praise, so the Messenger of Allah (ﷺ) said: You have destroyed that person, or he said: You have broken his back. (Sahih Bukhari)

Hazrat Aisha Siddiqah (RA) narrated that the Messenger of Allah (ﷺ) said: A believing servant, by his excellent character, attains a rank among those who pray the obligatory prayers all night and fast all day.

(Abu Dawud)

Protection of the tongue

There are countless favours and gifts from Allah upon man, among which one of the most excellent favours is the power of speech. The Creator of the universe has given man a precious blessing in the form of a tongue and the power to speak through this tongue to convey his message to others.

Allah Almighty says!

خَلَقَ الْإِنْسَانَ ﴿٣﴾ عَلَّمَهُ الْبَيَانَ ﴿٤﴾

(Surah Ar-Rahman: 3 - 4)
He created man and taught him to speak.

Allah Almighty says in Surah Ar-Rahman that We created man and did not leave him mute like other animals, but by Our grace, We taught him to speak. The power of speech is a great favour of Allah Almighty for man. Through it, man reveals what is in his conscience to others and what he does not know. He learns from others. If Allah Almighty has made the tongue a means of understanding the inner secrets of man, then surely, he also knows the secrets of man and can see them. Allah Almighty is not visible to man, but man cannot hide from Allah Almighty. Allah Almighty knows man's outward and inward parts and all his hidden things very well. Man has been instructed to avoid evil speech and only utter good words.

Imam Shafi'i (ra) says, "Beware of unnecessary speech, for you become slaves to the words that come out of your mouth." Man does not slip as much from his feet as he

does from his tongue. The tongue is a piece of flesh, yet it controls and possesses the entire body. The tongue is the door to the intellect. Whatever comes to the intellect and imagination, the tongue is its interpreter. The state of the heart and mind is revealed through the tongue.

Allah Almighty says!

يَوْمَ يَقُوْمُ الرُّوْحُ وَالْمَلٰۤىِٕكَةُ صَفًّا ۙ لَّا يَتَكَلَّمُوْنَ اِلَّا مَنْ اَذِنَ لَهُ الرَّحْمٰنُ

وَقَالَ صَوَابًا ﴿۳۸﴾

(Surah An-Naba': 38)

The Day that Ar-Ruh [Jibril (Gabriel) or another angel] and the angels will stand forth in rows, none will speak except him whom the Most Gracious (Allah) allows, and he will speak what is right. (38)

Allah has placed it like a man: if a person does good to another or helps him, that person will have great respect and love for his benefactor and will try to avoid displeasing and disobeying him. If his benefactor asks him to do something, he will feel ashamed and forbid him. If someone gives a precious gift or reward, the recipient will have enough modesty and courtesy to use it according to the will of his benefactor. After knowing this natural thing, if we say that Allah Almighty has given man a great blessing like the tongue, through which he expresses his sorrows, pains, desires, and needs to others, then he should use it in the way that his Creator and Owner has instructed him to do. Do not go against His instructions and teachings, and be a means of gaining His consent and

pleasure. Do not say anything that causes fitnah and corruption; his speech should have a message of goodness, well-being, happiness, and security for others.

Because of the importance of the tongue, Allah Almighty has emphasized and advised it in the Holy Quran. The Almighty says!

وَقُوْلُوْا لِلنَّاسِ حُسْنًا

(Surah Al-Baqarah: 83)
Always speak to people pleasantly.

Allah is the Almighty!

وَقُلْ لِّعِبَادِیْ یَقُوْلُوا الَّتِیْ هِیَ اَحْسَنُ ؕ اِنَّ الشَّیْطٰنَ یَنْزَغُ بَیْنَهُمْ ؕ اِنَّ الشَّیْطٰنَ

كَانَ لِلْاِنْسَانِ عَدُوًّا مُّبِیْنًا ﴿۵۳﴾

(Surah Bani Israel: 53)
And say to My slaves (i.e., the true believers of Islamic Monotheism) that they should (only) say those words that are the best. (Because) Shaytan (Satan) verily sows discord and conflict among them. Surely, Shaytan (Satan) is to man a plain enemy. (53)

Allah is the Almighty!

یٰۤاَیُّهَا الَّذِیْنَ اٰمَنُوا اتَّقُوا اللّٰهَ وَقُوْلُوْا قَوْلًا سَدِیْدًا ۙ﴿۷۰﴾

(Surah Al-Ahzab: 70)
O you who believe! Keep your duty to Allah, fear Him, and speak (always) the truth. (70)

The Almighty says!

مَا يَلْفِظُ مِنْ قَوْلٍ اِلَّا لَدَيْهِ رَقِيْبٌ عَتِيْدٌ ﴿١٨﴾

(Surah Q: 18)

Not a word does he (or she) utter, but there is a watcher by him ready (to record it). (18)

Allah has appointed His angels to record whatever a person utters. Therefore, one should speak thoughtfully and avoid saying things that one may regret. It has been said that nothing is more critical than the tongue, which needs to be kept in check. If the tongue is under control, it places one on the throne of honour and status, and if the same tongue is uncontrolled, it leads one to the depths of humiliation and disgrace. Therefore, caution is necessary in speech.

The Messenger of Allah (ﷺ) said! The sign of correctness in Islam for a person is that he abandons useless deeds and words. Imam Ghazali (ra) writes in his book Ahya-ul-Uloom that every word will be accounted for, and it is necessary to get rid of anything that is accountable and accountable.

Allah Almighty has set a limit for every act of worship. For example, five daily prayers are obligatory, performing Hajj once in a lifetime is obligatory, and fasting for one month in a year is obligatory, but no limit has been set for remembering Allah; instead, it has been encouraged to remember Him as much as possible, one can remember Him while lying down, sitting or walking, and Allah Almighty says that even the smallest good deed will be rewarded. The most significant benefit of remembering Allah all the

time is that a person will not be deprived of the pleasures of Allah.

One is saved from evil words, lies, backbiting, and lousy speech and gains closeness to Allah Almighty.

The Messenger of Allah (ﷺ) said! Whoever believes in Allah and the Day of Judgment should always speak good or remain silent. Sometimes, a person says something with his tongue that causes displeasure for Allah. Although it is of no importance to that person, this thing causes him to fall into Hell. (Sahih Bukhari)

Given the importance of the tongue and its delicacy, a Muslim needs to know Islamic etiquette and teachings.

Once, Hazrat Abdullah bin Masood (RA) was reciting Talbiyah on Safa and saying, "O tongue! Speak well and enjoy yourself, or remain silent and be peaceful before regret." The companions said, "Are you saying this by yourself, or did you hear it?" He said, "I heard the Messenger of Allah (ﷺ) say that most of a person's mistakes are committed by his tongue."

Hazrat Abdullah bin Umar (RA) says that the Messenger of Allah (ﷺ) said: Whoever controls his tongue, Allah will protect him from His punishment, and whoever controls his anger, Allah will protect him from His punishment, and whoever seeks forgiveness from Allah, Allah will accept his forgiveness.

Imam Shabi (ra) said to Hazrat Abdullah bin Umar (RA), "Tell me what you heard from the Messenger of Allah (ﷺ)."

Speech cautiousness

Hazrat Abdullah bin Umar (RA) said: "I heard the Messenger of Allah (ﷺ) say: 'The perfect Muslim is the one from whose tongue and hand other Muslims are safe, and the one who emigrates is the one who abandons what is displeasing to his Lord.'

Hazrat Bara' (RA) narrated that a villager came to the Prophet (ﷺ) and said: 'Tell me about an act that will take me to Paradise.' He said: Feed the hungry, give drink to the thirsty, enjoin what is good and forbid what is evil, and if you are unable to do so, restrain your tongue except for what is good.

Hazrat Salam bin Miskin (RA) said: I heard Hazrat Hasan (RA) say: The Messenger of Allah (ﷺ) said: May Allah have mercy on the one who speaks the truth or remains silent, and who gets up at night and prays Tahajjud and wakes up his wife to pray Tahajjud.

Hazrat Bishr bin Asim (RA) narrated from his father that Allah hates the eloquent man who surrounds words with his tongue like a cow surrounds fodder with its tongue.

The fourth piece of advice that Hazrat Luqman (as) gave to his son was: When you sit among people, guard your tongue. This tongue is a great blessing. If you use it properly, you can quickly earn millions of good deeds.

Irrelevant and unnecessary talk is considered an undesirable habit against a believer's dignity. The Messenger of Allah (ﷺ) said! One of the signs of a good Muslim is that he should abstain from everything that does not concern him. Do not do anything other than the

remembrance of Allah because excessive talk other than the remembrance of Allah hardens the heart, and the person who is the most distant and deprived of Allah's mercy is the one with a hard heart. (Jami' al-Tirmidhi)

One should avoid wandering unnecessarily through streets and markets outside one's home. Despite avoiding sins, if a sin is committed due to natural human weakness, one should repent sincerely and seek forgiveness as soon as possible, rather than being happy about it or insisting on it.

Excessive talk is evidence of a person's immaturity and lack of understanding. It is necessary to avoid it. This habit can cause a person great disaster and trouble at any time. On the contrary, silence and low speech are signs of wisdom and understanding, and the secret of well-being and security is hidden in them. It is a well-known saying, "When a person's intellect matures, his speech decreases."

There is a well-known saying that the one who remains silent remains safe, and the one who remains safe is saved. It is said that a person's speech is as valuable as silver, and his silence is as valuable as gold.

Just as an arrow shot from a bow cannot be returned, a bullet from a gun cannot. Similarly, a word cannot be taken back once it is spoken. A person needs to think carefully before uttering any word, lest it cause harm to themselves or others. It never happens that a person feels ashamed of remaining silent; instead, there are many

occasions when he regrets having spoken. It is essential for someone who wants well-being, security, and salvation in this world and the hereafter to avoid useless talk.

Mutual humour, if within a reasonable limit, is not harmful. However, religious etiquette should be observed on this occasion. For example, exaggeration and lies should be avoided in humour. Anything that may hurt someone's feelings should be avoided. It is the honour of a believer to be dignified and modest, and excessive humour is contrary to his dignity. In excessive and inappropriate humour, sometimes, something comes out of the mouth that the speaker does not realize is a delicacy. Still, the same thing sticks like an arrow in the heart of the addressee, which, instead of happiness in the relationship, bitterness and tension begin to appear, and mutual hatred and enmity arise.

A famous saying is that a dagger wound heals, but a tongue wound never heals. It has often been observed that, in mutual joking and play, something sometimes comes out of the mouth that completely changes the tone of the situation, and the gathering, filled with laughter and smiles, begins to present a map of the battlefield.

Hazrat Uqbah bin Amir (RA) once asked the Messenger of Allah (ﷺ): "O Messenger of Allah! What is the best way to attain safety and salvation from all kinds of calamities and troubles?"

He (ﷺ) replied: "Control your tongue, let your house suffice you (i.e., do not wander around in useless markets and streets), and weep over your sins." (Jami' al-Tirmidhi)

The Messenger of Allah (ﷺ) said: "A Muslim is one from whose tongue and hands other Muslims are safe."
(Sahih Bukhari)

Imam Nawawi (RA) says that every responsible person should guard their tongue from lousy speech. He should only speak what is beneficial, speak when appropriate, and remain silent when it is relevant to refrain from speaking. It is Sunnah for one to refrain from evil speech. Sometimes, permissible speech leads to forbidden speech, and this is disliked. The Messenger of Allah (ﷺ) said: "It is a virtue of a person's Islam to abandon useless speech."

A Muslim should not utter a single useless word and should guard his tongue at all times. He should only speak about what is beneficial or in which there is hope of benefit and value for religion and the world. Whenever he says, he should see if there is any benefit, and if there is none, stop talking. If there is a benefit, he should still be careful not to say anything that would affect someone else's benefit. If it harms someone else's benefit, he should abandon it.

Hazrat Anas (RA) narrated that the Messenger of Allah (ﷺ) said! A person's faith cannot be correct until his heart is straight, and his heart cannot be straight until his tongue is straight, and that person will not enter Paradise whose neighbours are not safe from his harm.

Speech cautiousness

Hazrat Ibrahim bin Adham (ra) said! Speech is of four types:

1. In which you hope for benefit and fear loss. It is better and safer to remain silent about such speech.
2. It may be a temporary shame to abandon such a word where you have no hope of benefit or fear of loss.
3. A word in which you have hope of benefit and no fear of loss. This is the word that is obligatory upon you to spread.
4. A word in which you have no hope of benefit and fear of loss, it is obligatory upon you to abandon such a word.

Hazrat Fuzail bin Ayad (ra) says that no Hajj, Jihad in the way of Allah, or religious endeavour is more complicated than controlling the tongue. If you let the tongue loose, you will be in great sorrow. The only restriction on a believer is that he should control his tongue; maintaining that control is the most challenging thing.

Hazrat Zaid bin Ali (ra) says that when a person utters an evil word if he intends it, a messenger appointed by Allah writes it down. If he does not intend it but says it without any purpose, the angel on the right tells the angel on the left not to rush to write it down. He may seek forgiveness from Allah. So, if he seeks forgiveness, that evil word is not written in his book of deeds, but the good deeds of his seeking forgiveness are written down.

Speech cautiousness

Hazrat Rabi' bin Khaitham (RA) says that there is no goodness in a person's speech, except for nine things in which goodness is the only goodness:

1. Saying لا اله الا الله.
2. Saying الله اكبر.
3. Saying سبحان الله.
4. Saying الحمد لله.
5. Asking Allah for goodness.
6. Avoiding evil.
7. Enjoining and commanding what is right.
8. Preventing someone from doing evil.
9. Reading the Holy Quran.

Hazrat Yazid bin Abi Habib (RA) says that the temptation of the people of knowledge is that they love to talk more than to listen, and even if they have spoken according to their needs, they still want to talk. The remedy for avoiding this temptation is to be safe in listening. Listening increases knowledge, and sometimes the listener begins to participate in the speaker's speech, gestures with his eyes, listens attentively, and adds to or cuts off what he says. Yes, some people of knowledge are protected from this temptation by the grace of Allah Almighty.

Lying

Giving false information about something is called lying, whether it stems from ignorance or deliberate misinformation. However, there is no sin in providing false information due to ignorance; if a person intentionally provides false information, that person will be guilty and sinful.

Allah Almighty says!

فَمَنْ اَظْلَمُ مِمَّنِ افْتَرٰى عَلَى اللّٰهِ كَذِبًا لِّيُضِلَّ النَّاسَ

بِغَيْرِ عِلْمٍ ؕ اِنَّ اللّٰهَ لَا يَهْدِى الْقَوْمَ الظّٰلِمِيْنَ ﴿ ۱۴۴ ﴾

(Surah Al-Anam: 144)

Then, who does more wrong than one who invents a lie against Allah to lead humankind astray without knowledge? Indeed, Allah guides not the people who are Zalimeen (polytheists and wrong-doers)." (144)

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لِمَ تَقُوْلُوْنَ مَا لَا تَفْعَلُوْنَ ﴿ ۲ ﴾ كَبُرَ مَقْتًا

عِنْدَ اللّٰهِ اَنْ تَقُوْلُوْا مَا لَا تَفْعَلُوْنَ ﴿ ۳ ﴾

(Surat al-Saf. 2,3)

(1) O you who believe! Why do you say that which you do not do? (2) Most hateful it is with Allah that you say that which you do not do. (3)

إِنَّمَا يَفْتَرِى الْكَذِبَ الَّذِيْنَ لَا يُؤْمِنُوْنَ بِاٰيٰتِ اللّٰهِ ۚ وَاُولٰٓئِكَ هُمُ الْكٰذِبُوْنَ ﴿١٠٥﴾

(Surah An-Nahl: 105)

It is only those who believe not in the Ayat (proofs, evidence, verses, lessons, signs, revelations, etc.) of Allah who fabricate falsehood, and it is they who are liars (105)

Lying and false oaths are serious sins. The Messenger of Allah (ﷺ) said: Lying is the door to hypocrisy. Lying destroys blessings in buying and selling and reduces sustenance. Some people lie to make others laugh, which is a severe sin. During the Ascension, the Messenger of Allah (ﷺ) saw two people, one standing and the other sitting. The one standing would put an iron ring in the mouth of the one sitting and pull his neck until his neck reached his shoulder. He would pull the other way until the first one returned to its original position, and this process would continue. The Messenger of Allah (ﷺ) asked Gabriel (ﷺ) who this person was. He said, "This person is a liar." He is being punished similarly in the grave, which will continue until the Day of Judgment.

Hazrat Abdullah bin Jarrad (RA) asked the Messenger of Allah (ﷺ) whether a believer can commit adultery. He (ﷺ) said, "Perhaps." Then he said, "A believer will not lie." Then he recited this verse. Indeed, those who do not believe will tell lies. (Surah An-Nahl, 105)

The Messenger of Allah (ﷺ) said: "Whoever attributes a lie to me has told a lie on my behalf. Tell him to take his abode in Hell. Lying is forbidden even in jest."

Speech cautiousness

Hazrat Abdullah bin Masood (RA) narrated that the Messenger of Allah (ﷺ) said: "Whoever swears falsely to gain someone's wealth, he will meet Allah with His wrath upon him." Many people establish false cases; some plaintiffs are false, and some witnesses swear falsely. Giving false testimony is three times as much as shirk. Hazrat Abu Dhar (RA) narrated that the Messenger of Allah (ﷺ) said: Whoever claims what does not belong to him is not one of us, and such a person should take his abode in Hell. (Narrated by Muslim)

Hazrat Bahz bin Hakam (RA) narrated that the Messenger of Allah (ﷺ) said: Woe to him who lies to make people laugh. Such a person is doomed. (Abu Dawud)

Lying is the act that opens the door to all kinds of mental illnesses. Once a person becomes accustomed to lying, the soul is easily drawn to other sins.

Hazrat Ali bin Abi Talib (RA) narrated that the Messenger of Allah (ﷺ) said: Whoever attributes a lie to me will enter the Fire. (Sahih Bukhari)

Hazrat Salamah bin Akwa (RA) narrated that the Messenger of Allah (ﷺ) said: Whoever says something about me that I did not say, his abode will be in Hellfire. (Sahih Muslim)

Hazrat Abu Hurairah (RA) narrated that the Messenger of Allah (ﷺ) said: It is enough for a person to be a liar if he narrates everything he hears. (Sahih Muslim)

Speech cautiousness

Hazrat Abu Umamah Bahili (RA) narrated that the Messenger of Allah (ﷺ) said: The nature of a believer is open to every characteristic except treachery and lying. (Musnad Ahmad)

Hazrat Abdullah bin Umar (RA) narrated that the Messenger of Allah (ﷺ) said: When a servant lies, the angel moves away a mile because of the stench of his lies. (Tirmidhi)

Hazrat Abu Bakr Siddiq (RA) narrated: Beware of lying, for it is accompanied by immorality, and the liar and the immoral person are in Hell. Be truthful, for it is accompanied by goodness, and both are in Paradise. (Ibn Majah, Sunan An-Nasa'i)

Hazrat Abu Umamah (RA) narrated that the Messenger of Allah (ﷺ) said: Lying is one of the doors of hypocrisy.

Hazrat Hasan (RA) said: Hypocrisy is the opposite of outward and inward speech and action. The basis of disagreement and hypocrisy is lying.

Hazrat Abdullah bin Masood (RA) narrated that the Messenger of Allah (ﷺ) said: When a servant lies and continues to seek lies until he is recorded as a liar by Allah Almighty. (Bukhari and Muslim)

The Messenger of Allah (ﷺ) said: Woe to the one who lies to make people laugh, woe to him, and ruin to him.

(Abu Dawud, An-Nasa'i, Tirmidhi)

Speech cautiousness

Hazrat Abu Hurairah (RA) narrated that the Messenger of Allah (ﷺ) said: It is enough for a person to be a liar that he hears and passes on what he has heard (without verifying it). (Muslim)

Hazrat Abdullah bin Amr (RA) narrated that the Messenger of Allah (ﷺ) said: Whoever has four characteristics is a complete hypocrite, and whoever has one of them has a characteristic of hypocrisy until he gives it up.

A hypocrite has four characteristics: When entrusted with something, he betrays it; when he speaks, he lies; when he promises, he breaks it; and when he argues, he abuses. (Bukhari and Muslim)

It was narrated from Abu Hurairah that the Messenger of Allah (ﷺ) said: "Take my name but do not take my surname. Whoever sees me in a dream has seen me, for Satan cannot take my form. Whoever tells a lie about me intentionally, let him make Hell his abode."
(Sahih Bukhari)

The Messenger of Allah (ﷺ) said: "Those to whom Allah will neither speak nor look on the Day of Resurrection are: A man who swears by his wealth that he received more than what he is being paid for it, while he is a liar."
(Sahih Bukhari and Sahih Muslim)

Hazrat Abu Dhar (RA) narrated that the Messenger of Allah (ﷺ) said: "Whoever claims what does not belong to him is not one of us, and let him take his abode in Hell."
(Narrated by Muslim)

Speech cautiousness

The Prophet (ﷺ) said: "The greatest of the major sins is associating partners with Allah, disobeying one's parents, killing without cause, and bearing false witness." He said this three times. (Sahih Bukhari and Sahih Muslim)

Lying and swearing falsely are serious sins. The Messenger of Allah (ﷺ) said: "Lying is the door to hypocrisy. Buying and selling by lying deprives one of blessings and reduces one's sustenance. Some people lie to make others laugh, which is a serious sin."

Hazrat Ibn Umar (RA) narrated that when a servant lies, the angels flee miles away from his stench.

Hazrat Wathilah bin Asqa' (RA) narrated that the Messenger of Allah (ﷺ) said: The greatest lie is that a man attributes to someone other than his father and shows his eyes what he did not see (i.e., tells false dreams), and says on behalf of the Messenger of Allah (ﷺ) what he did not say. (Sahih Bukhari)

Hazrat Abu Bakra (RA) narrated that the Messenger of Allah (ﷺ) said three times: "Shall I not inform you of the greatest sin?" The companions (RA) asked: "O Messenger of Allah (ﷺ), why not?" The Messenger of Allah (ﷺ) said: "Associating partners with Allah, disobeying one's parents," he said while sitting down (while he was reclining), "Beware!" and lying. He (ﷺ) repeated it so much that we said: "I wish you would be silent."

(Sahih Bukhari)

Speech cautiousness

Hazrat Abdullah bin Mas'ud (RA) narrated that the Messenger of Allah (ﷺ) said: "Hold fast to the truth, for truth leads to righteousness, and righteousness leads to Paradise." A person will always tell the truth and strive to do so until they are recorded as truthful in the sight of Allah. And avoid lying, for lying leads to sin, and sin leads to Hell. A person will always lie and strive to tell a lie until he is recorded as a great liar by Allah.

(Sahih Bukhari, Kitab al-Adab) (Sahih Muslim, Jami' al-Tirmidhi and Sunan Abu Dawud)

This is as long as he considers it a sin, and if he believes it is permissible, he will be outside the circle of Islam.

The Prophet (ﷺ) said: I do not consider a liar the one who makes peace between people and says something that is intended only to make peace, and the man who tells (a lie) in war, and the man who tells (a lie) to his wife and the wife to her husband. (To remove resentment).

(Sunan Abu Dawud)

For example, the one who makes peace goes to a person and says that his brother was speaking highly of him, and he wants to make peace with him and ask for his forgiveness. In the same way, he goes to another person and says the same thing. In a war, in such a way that a great help is coming to the Muslims, or so many people of the infidels have been killed or look behind you, someone is going to stab you with a sword.

Speech cautiousness

Sometimes, the wife has a demand that the husband cannot fulfill at the time. For example, if he wants something, he says, "Yes, I will get it," and keeps putting it off.

Hazrat Abu Umamah (RA) narrated that the Messenger of Allah (ﷺ) said! A believer can have all the qualities except lying and betrayal.

(Musnad Ahmad, Bayhaqi)

Testimony

Hazrat Khareem bin Fatik (RA) narrated that one day, the Messenger of Allah (ﷺ) prayed the morning prayer and suddenly stood up and spoke! False testimony equals associating partners with Allah Almighty, and he repeated this three times.

Then he recited this verse!

وَاجْتَنِبُوْا قَوْلَ الزُّوْرِ ﴿٣٠﴾

(Surah Al-Hajj. 30)
and shun lying speech (false statements) — (30)

(Sunan Abu Dawud, Ibn Majah)

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا كُوْنُوْا قَوّٰمِيْنَ بِالْقِسْطِ شُهَدَآءَ لِلّٰهِ وَلَوْ عَلٰٓى اَنْفُسِكُمْ اَوِ الْوَالِدَيْنِ وَالْاَقْرَبِيْنَ ۚ اِنْ يَّكُنْ غَنِيًّا اَوْ فَقِيْرًا فَاللّٰهُ اَوْلٰى بِهِمَا ۣ فَلَا تَتَّبِعُوا الْهَوٰٓى اَنْ تَعْدِلُوْا ۚ وَاِنْ تَلْوٗٓا اَوْ تُعْرِضُوْا فَاِنَّ اللّٰهَ كَانَ بِمَا تَعْمَلُوْنَ خَبِيْرًا ﴿١٣٥﴾

(Surah Al Nisa - 135)
O you who believe! Stand out firmly for justice as witnesses to Allah, even though it be against yourselves, or your parents, or your kin, be the rich or poor, Allah is a Better Protector to both (than you). So, follow not the lusts (of your hearts), lest you avoid justice, and if you distort your witness or refuse to give it, Allah is Ever Well-Acquainted with what you do. (135)

وَالَّذِيْنَ لَا يَشْهَدُوْنَ الزُّوْرَ ۙ وَ اِذَا مَرُّوْا بِاللَّغْوِ مَرُّوْا كِرَامًا ﴿ ۷۲ ﴾

(Surah Al-Furqan: 72)

And those who do not witness falsehood, and if they pass by some evil play or evil talk, pass by it with dignity. (72)

وَلَا تَكْتُمُوا الشَّهَادَةَ ؕ وَمَنْ يَّكْتُمْهَا فَاِنَّهٗۤ اٰثِمٌ قَلْبُهٗ ؕ وَ اللّٰهُ بِمَا تَعْمَلُوْنَ

عَلِيْمٌ ﴿ ۲۸۳ ﴾

(Surah Al Baqarah – 283)
And conceal not the evidence for he, who hides it. Indeed, his heart is sinful. And Allah is All-Knower of what you do. (283)

وَالَّذِيْنَ هُمْ بِشَهٰدٰتِهِمْ قَآئِمُوْنَ ۪ ﴿ ۳۳ ﴾

(Surah Al Maarij - 33)

And those who stand firm in their testimonies; (33)

And bear witness that Allah will preach it to those who believe in Allah and the Last Day.

وَاَقِيْمُوا الشَّهَادَةَ لِلّٰهِ ؕ ذٰلِكُمْ يُوْعَظُ بِهٖ مَنْ كَانَ يُؤْمِنُ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ ۙ

وَمَنْ يَّتَّقِ اللّٰهَ يَجْعَلْ لَّهٗ مَخْرَجًا ۙ ﴿ ۲ ﴾

(Surah At-Talaq. 2)

And establish the testimony for Allah. That will be a warning given to him who believes in Allah and the Last Day. And whosoever fears Allah and keeps his duty to Him, He will make a way for him to get out (from every difficulty). (2)

Anas bin Malik (RA) narrated that the Messenger of Allah (ﷺ) was asked about the major sins. He (ﷺ) said: Associating partners with Allah, disobeying parents, killing, and bearing false witness. (Sahih Bukhari)

The Messenger of Allah (ﷺ) said: There will come after you people who will be treacherous, so do not entrust them with trust. They will be ready to testify, but their testimony will not be accepted. They will make vows, but they will not fulfill them. (Sahih Bukhari)

Nowadays, false witnesses have become so prevalent that they make what is lawful for them unlawful. More dangerous than that are those who knowingly conceal the truth, reveal falsehood, and present falsehood to people in an attractive manner and invite them to accept it. We ask Allah Almighty to protect us from it in this world and in the Hereafter.

Making a false promise

Allah Almighty said:

يَاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اَوْفُوْا بِالْعُقُوْدِ ؕ

(Surah Al-Maidah - 1)
O you who believe! Fulfill (your) obligations.

The Messenger of Allah (ﷺ) said: Just as a gift is not taken back, so is it not right to break a promise. Making a promise is like giving a loan, or even better.

If a person makes a promise and intends to fulfill it thoroughly and cannot fulfill it due to some compulsion, then there is no sin on him.

The Messenger of Allah (ﷺ) said: It is a great betrayal to tell a lie to your brother while he believes you are telling the truth. (Abu Dawud)

False oath

It was narrated from Abdullah bin Masood (RA) that the Messenger of Allah (ﷺ) said: Whoever swears falsely before a ruler to take the property of a Muslim through him, he will appear before Allah on the Day of Resurrection in a state in which Allah will be very angry and displeased with him. (Sahih Bukhari, Sahih Muslim)

It was narrated from Ashath bin Qays (RA) that the Messenger of Allah (ﷺ) said: Whoever takes someone's property by swearing falsely will appear before Allah as a leper. (Sunan Abu Dawud)

Once, a man from the Ansar tribe of Bani Zafar, named Tuamah bin Abiraq, stole a bag of flour and a shield from the house of a Jewish neighbour. The next day, he deposited them in the home of a Jew. When the morning came, and the theft was discovered, the people said that Tuamah had stolen. To save him from disgrace, his people took counsel and bore false witness that Tuamah had not stolen, but the one from whom the goods had been recovered had stolen. The Jew was arrested on the charge of theft, and it was very likely that he would be punished. Allah Almighty revealed to the Messenger of Allah (ﷺ), and he said to the people of Tuamah's tribe! You are siding with him in this world today, but who will protect him from the punishment of Allah Almighty on the Day of Resurrection? The innocent Jew was set free.

Swearing by other than Allah

Hazrat Umar Farooq (RA) said that the Messenger of Allah (ﷺ) told me that Allah forbids you from swearing by your forefathers. Then he said, "By Allah! Ever since I heard the Messenger of Allah (ﷺ) say this, I have never sworn by other than Allah, mentioning anyone or quoting anyone." (Bukhari and Muslim)

Hazrat Abdullah bin Umar (RA) narrated that he heard a man swearing by the Kaaba of Allah and said, "No oath is taken by other than Allah. I heard the Messenger of Allah (ﷺ) say, "He has disbelieved." He said, "He has committed polytheism." (Tirmidhi)

Hazrat Abu Hurairah (RA) said, "Whoever swears by other than Allah and says, 'There is no god but Allah,' has gone out of the fold of Islam."

Criticizing the time

Hazrat Abu Hurairah (RA) narrated that the Messenger of Allah (ﷺ) said, "The Messenger of Allah (ﷺ) said, 'No oath is taken by other than Allah.'

Allah Almighty says, "O son of Adam, you are hurting Me by criticizing time, even though I am time, all authority is in My hands, and I alone cause the night and day to turn upside down." (Bukhari and Muslim)

Remind favor conferred

يَاَيُّهَا الَّذِيۡنَ اٰمَنُوۡا لَا تُبۡطِلُوۡا صَدَقٰتِكُمۡ بِالۡمَنِّ وَالۡاَذٰىۙ كَالَّذِىۡ يُنۡفِقُ مَالَهٗ

رِئَآءَ النَّاسِ وَلَا يُؤۡمِنُ بِاللّٰهِ وَالۡيَوۡمِ الۡاٰخِرِ‌ؕ فَمَثَلُهٗ كَمَثَلِ صَفۡوَانٍ عَلَيۡهِ

تُرَابٌ فَاَصَابَهٗ وَابِلٌ فَتَرَكَهٗ صَلۡدًا‌ ؕ لَا يَقۡدِرُوۡنَ عَلٰى شَىۡءٍ مِّمَّا كَسَبُوۡا‌ ؕ

وَاللّٰهُ لَا يَهۡدِى الۡقَوۡمَ الۡكٰفِرِيۡنَ﴿۲۶۴﴾

(Surah Al-Baqarah, 264)

O you who believe! Do not render in vain your Sadaqah (charity) by reminders of your generosity or by injury, like him who spends his wealth to be seen of men, and he does not believe in Allah nor the Last Day. His likeness is the likeness of a smooth rock on which is a little dust; on it falls heavy rain, which leaves it bare. They are not able to do anything with what they have earned. And Allah does not guide the disbelieving people. (264

Lamentation or mourning

A significant disliked use of the tongue is lamenting over a deceased person. The departure of a loved one from this world undoubtedly causes grief. Sadness of the heart and the shedding of tears are natural processes; Allah Almighty has not imposed any restrictions on them. The Messenger of Allah (ﷺ) himself shed tears upon the death of his dearest ones, but the ruling regarding the tongue is that nothing that is disliked should be uttered from it.

The Messenger of Allah (ﷺ) said! If a woman who laments does not repent before death, on the Day of Resurrection, she will be covered with a tar coat and a shirt of scabies. Lamenting over someone's death is entirely against patience. Allah Almighty does not punish for shedding tears or for grieving the heart. He punishes for lamentation, and the Prophet (ﷺ) points to the tongue. He spoke! He is not one of us who beats his cheek, tears his collar, and cries out the cries of ignorance.

Hazrat Umm Atiya (RA) said that the Messenger of Allah (ﷺ) took an oath from us when we took the oath of allegiance that we would not wail. (Sahih Bukhari)

Hazrat Abu Musa Al-Ashari (RA) narrated that the Messenger of Allah (ﷺ) said: If a woman who wails does not repent before her death, she will be raised on the Day of Resurrection wearing a shirt of brimstone and a shawl of brimstone. (Sahih Muslim)

Speech cautiousness

Hazrat Abu Musa Al-Ashari (RA) fainted due to severe pain, so some of his family members started crying and wailing, but they could not stop them due to his fainting. When he recovered, he said: I am free from those whom the Messenger of Allah (ﷺ) has declared as acquitted. The Messenger of Allah (ﷺ) had said: I am free from those who wail, plucking their hair and tearing their collars.

(Bukhari and Muslim)

Hazrat Abdullah bin Mas'ud (RA) narrated that the Messenger of Allah (ﷺ) said: He is not one of us who beats his cheeks, tears his collars, and speaks like the days of ignorance. (Bukhari and Muslim)

Useless speech

Useless talk wastes time and will be held accountable in the Hereafter—useless talk instead of speaking. A person should keep praising, glorifying, and glorifying Allah; this is better for him. There are many words that, if uttered by the tongue, a palace in Paradise will be prepared, and there are many words that, if uttered by the tongue, the fire of Hell will be inevitable. Whoever can accumulate treasure and ordinary stones, then this is his misfortune. His speech decreases as a person gains knowledge of the Sharia and closeness to Allah Almighty. The Hadith states that the one who speaks unnecessarily cannot escape accountability.

Hazrat Muhammad bin Ka'b (RA) narrates that one day, the Messenger of Allah (ﷺ) said, "The first person to enter this gate today will enter Paradise." First, Hazrat Abdullah bin Salam (RA) entered through the door. Some people went to him and told him what the Messenger of Allah (ﷺ) had said, and asked him what action you are doing that the Messenger of Allah (ﷺ) had given you the glad tidings of Paradise. He said I am a weak man. Where is my decisive action? However, I hope for good because of my actions, such as guarding my chest and not speaking unnecessarily. (Ibn Abi al-Dunya)

The Messenger of Allah (ﷺ) once warned his companions! Two things can prevent a person from entering Paradise: he may have spoken an untruth, or he may have been stingy with his spending. (Being stingy in fulfilling the

obligatory duties) He said! Wealth does not decrease with Zakat and Sadaqah.

Useless talk that neither benefits this world nor the Hereafter. It also includes those things that cause loss in this world and the Hereafter. It is essential to avoid things that cause harm or the risk of reproach, which is also the requirement of reason. The Messenger of Allah (ﷺ) said to those who do not give any importance to the words that are brought out of the tongue! These are the fields of the tongue that you are sowing in this world, and you will reap their fruits in the Hereafter.

But things that neither benefit nor harm are still a waste of time. During this time, a person can do some good deeds. He can remember Allah Almighty and recite the Holy Quran. Not getting this benefit is also a kind of loss. He said that excessive speech hardens the heart.

Excessive speech

Nafs (the soul) enjoys talking a lot. Due to this habit, it gets involved in many sins and troubles. Many mistakes and imperfections occur. These include lying, backbiting, slander, boasting, arguing without reason, making fun of or insulting others, hurting others' hearts, etc.

Imam Ghazali (ra) writes that when a person speaks, he is not free from three states. Either that word is good, or that word is evil, or that word is neither good nor evil. Saying evil words is a matter of apparent evil and sin. As for the word that is neither good nor evil, it is nonsense, and avoiding nonsense is obligatory both in wisdom and reason. Therefore, a person must think carefully about what he says with his mouth and strictly avoid saying whatever comes to mind. He should make a habit of speaking less. He should choose solitude if he cannot control himself while speaking in a gathering. Remember that most of the punishments in this world and the Hereafter will be due to the tongue.

The calamities of the tongue are innumerable, and there is no better strategy than silence. Therefore, a person should be as silent as possible.

The people of Allah used to eat, drink, sleep, and speak according to their needs. It has been mentioned in the Holy Hadith: "Whoever remains silent is saved." The Messenger of Allah (ﷺ) said: "Whoever is protected from the evil of the stomach, private parts and tongue is protected from everything." Hazrat Mu'adh bin Jabal (RA)

asked the Messenger of Allah (ﷺ) which deed is best, so he (ﷺ) stuck out his clean tongue and placed his finger on it, meaning silence. Hazrat Umar Farooq (RA) says that once he saw Hazrat Abu Bakr (RA) holding his tongue with his fingers and pulling it. I said: "O Khalifa tul Rasulullah (ﷺ)!" He (ﷺ) said: "He has got me involved in many matters." The Messenger of Allah (ﷺ) said: "Whoever believes in Allah and the Last Day, tell him to speak good or else remain silent." The Messenger of Allah (ﷺ) said: "When you find a believer who is silent and serious, seek his closeness, for he is not without wisdom." Hazrat Abdullah bin Masood (RA) says nothing is more worthy of imprisonment than the tongue.

A sign of a person's true and correct faith is that he should abandon useless words and actions. Due to excessive talk, there is a risk of being involved in a great evil: he may curse others. A person suffering from this disease sometimes does not hesitate to curse meaningless and inanimate things. Due to the habit of talking a lot, a person also says things he does not do, which Allah Almighty has forbidden.

Allah Almighty says!

يَاَيُّهَا الَّذِيْنَ اٰمَنُوْا لِمَ تَقُوْلُوْنَ مَا لَا تَفْعَلُوْنَ﴿ ٢ ﴾ كَبُرَ مَقْتًا

عِنْدَ اللّٰهِ اَنْ تَقُوْلُوْا مَا لَا تَفْعَلُوْنَ﴿ ٣ ﴾

(Surat al-Saf. 2,3)

(1) O you who believe! Why do you say that which you do not do? (2) Most hateful it is with Allah that you say that which you do not do. (3)

Excessive talking is also disliked. A short and helpful speech is valuable. Hazrat Ata bin Abi Rabah (ra) used to say that those who came before you hated idle talk. For them, every speech was considered redundant except for the Book of Allah, the Sunnah of the Messenger of Allah (ﷺ), enjoining what is right and forbidding what is wrong, and the urgent needs of this world. With every person are two angels, scribes, who are recording all good and bad deeds.

Allah Almighty says!

مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ ﴿١٨﴾

(Surah Q: 18)
Not a word does he (or she) utter, but there is a watcher by him ready (to record it). (18)

Hazrat Abu Hurairah (RA) narrated that the Messenger of Allah (ﷺ) said! Whoever learns different ways of speaking to impress people, Allah Almighty will not accept from him any obligatory or voluntary act on the Day of Resurrection. (Mishkat al-Musabeh)

Hazrat Abu Hurairah (RA) narrated that the Messenger of Allah (ﷺ) said! Whoever sits in a gathering in which he has talked a lot and recites these words before standing up, then these words will be expiation for the useless or harmful things he has said in that gathering.

سُبْحَانَ اللّٰهِ وَبِحَمْدِهٖ سُبْحَانَکَ اللّٰهُمَّ وَ بِحَمْدِکَ اَشْهَدُ اَنْ لاَ اِلٰهَ اَلَّا

اَنْتَ اَسْتَغْفِرُکَ وَ اَتُوْبُ اِلَیْکَ

(ترمذی)

(O Allah! I declare Your glory and praise, testify that there is no god but You, and ask Your forgiveness and repent to You.

Mention of falsehood

Falsehood is speech related to sin. For example, describing immoral events and gatherings, listening to stories of women's beauty and love, mentioning the luxury of the wealthy, and mentioning the evil deeds of kings are all false matters. Engaging in them is forbidden and disliked.

Interfering with others

It is narrated from Ibn Abbas (RA) that the Messenger of Allah (ﷺ) said: Do not interrupt your brother, do not joke with him indecently, and do not make a promise to him that you cannot fulfill.

Abu Darda (RA) narrates that whoever stops interrupting others while he is on the right path will have a house built for him in the highest level of Paradise, and whoever stops interrupting while he is on the wrong path will have a house built for him in the middle of Paradise.

The preacher and speaker who does not act

It is narrated from Anas bin Malik (RA) that the Messenger of Allah (ﷺ) said: On the night of the Ascension, I passed by people whose lips were being cut with scissors of fire. I asked O Gabriel (as) who these people are. He said, "They are the preachers and orators of your nation, who used to say things they did not act upon." (Mishkat al-Musabeh)

Allah the Almighty says:

اَتَاْمُرُوْنَ النَّاسَ بِالْبِرِّ وَتَنْسَوْنَ اَنْفُسَكُمْ وَاَنْتُمْ تَتْلُوْنَ الْكِتٰبَ ؕ اَفَلَا تَعْقِلُوْنَ ﴿۴۴﴾

(Surah Al-Baqarah: 44)

Enjoin you Al-Birr (piety and righteousness and every act of obedience to Allah) on the people, and you forget (to practice it) yourselves. At the same time, you recite the Scripture [the Torah (Torah)]! Have you then no sense? (44)

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا لِمَ تَقُوْلُوْنَ مَا لَا تَفْعَلُوْنَ ﴿۲﴾ كَبُرَ مَقْتًا

عِنْدَ اللّٰهِ اَنْ تَقُوْلُوْا مَا لَا تَفْعَلُوْنَ ﴿۳﴾

(Surat al-Saf. 2,3)

(1) O you who believe! Why do you say that which you do not do? (2) Most hateful it is with Allah that you say that which you do not do. (3)

Hazrat Usama bin Zaid (RA) narrated that the Messenger of Allah (ﷺ) said: On the Day of Resurrection, a person will be brought and thrown into Hell, and his limbs will come

out in the Fire (due to the severity of the punishment). The people of Hell will gather around him and say: What is your condition? Did you not enjoin good things on us in the world and forbid us from evil things? He will say: I used to forbid good things to you, but I did not do them myself; and I used to forbid you from evil things, but I did them myself. (Sahih Bukhari)

The contradiction between words and actions invites the painful punishment of Hell, and to be careless about others without worrying about yourself is ignorance and negligence.

The Messenger of Allah (ﷺ) said: The wise is the one who takes account of himself and acts for the eternal life of the Hereafter, and the helpless is the one who subjects his soul to his desires and associates himself with the evildoers. (Tirmidhi)

The Messenger of Allah (ﷺ) said: I fear for this Ummah every hypocrite who speaks wisely but acts unjustly.

(Shab al-Iman)

Arguing and contravention

Irrelevant arguments and abusive speech are forbidden and reprehensible. The Messenger of Allah (ﷺ) said: Beware of idle talk, for Allah does not like idle talk. The Messenger of Allah (ﷺ) said: Beware of abusing the polytheists and the disbelievers. He (ﷺ) said: It is forbidden for an obscene speaker to enter Paradise. He said: Abusing a believer is a transgression, and killing him is kufr. (Bukhari and Muslim)

Allah the Almighty says:

وَلَا تُجَادِلُوٓا اَهۡلَ الۡكِتٰبِ اِلَّا بِالَّتِىۡ هِىَ اَحۡسَنُ ۖ اِلَّا الَّذِيۡنَ ظَلَمُوۡا مِنۡهُمۡ وَقُوۡلُوٓا

اٰمَنَّا بِالَّذِىۡۤ اُنۡزِلَ اِلَيۡنَا وَاُنۡزِلَ اِلَيۡكُمۡ وَاِلٰهُنَا وَاِلٰهُكُمۡ وَاحِدٌ وَّنَحۡنُ لَهٗ

مُسۡلِمُوۡنَ ﴿۴۶﴾

(Surah Al-Ankabut: 46)

And argue not with the people of the Scripture (Jews and Christians), unless it is in (a way) that is better (with good words and in a reasonable manner, inviting them to Islamic Monotheism with His Verses), except with such of them as do wrong, and say (to them): "We believe in that which has been revealed to us and revealed to you; our Ilaha (God) and your Ilaha (God) is One (i.e. Allah), and to Him we have submitted (as Muslims)." (46)

وَمِنَ النَّاسِ مَنْ يُّجَادِلُ فِي اللّٰهِ بِغَيْرِ عِلْمٍ وَّلَا هُدًى وَلَا كِتٰبٍ مُّنِيْرٍ ۙ﴿ ٨ ﴾ ثَانِيَ

عِطْفِهٖ لِيُضِلَّ عَنْ سَبِيْلِ اللّٰهِ ؕ لَهٗ فِي الدُّنْيَا خِزْيٌ وَّنُذِيْقُهٗ يَوْمَ الْقِيٰمَةِ عَذَابَ

الْحَرِيْقِ﴿ ٩ ﴾

(Surah Hajj: 8-9)

And among men is he who disputes about Allah, without knowledge or guidance, or a Book giving light (from Allah), (8) Bending his neck in pride (far astray from the Path of Allah), and leading (others) too (far) astray from the Path of Allah. For him, there is disgrace in this worldly life, and on the Day of Resurrection, We shall make him taste the torment of burning (Fire). (9)

It was narrated from Jabir bin Abdullah (RA) that the Prophet (ﷺ) said: Do not seek knowledge for the sake of testing your strength with scholars, arguing with fools, or spreading false news in gatherings, for whoever does that, the Fire is for him. (Sunan Ibn Majah)

Abdullah bin Masood (ﷺ) narrated that one should not seek knowledge for the sake of arguing with fools, arguing with scholars, or attracting people to oneself. One should seek blessings from Allah with one's words; they are eternal and lasting, while everything else will pass away.

(Sunan Ad-Darmi)

The Prophet (ﷺ) said: Whoever gives up arguing while he is on the right, I guarantee him a house in the courtyard of Paradise, and whoever gives up lying in jest, I guarantee

him a house in the middle of Paradise. And whoever has good morals, I guarantee he will be given a home in heaven.

The Holy Quran says!

وَمِنَ النَّاسِ مَنْ يُّعْجِبُكَ قَوْلُهٗ فِي الْحَيٰوةِ الدُّنْيَا وَيُشْهِدُ اللّٰهَ عَلٰى مَا فِيْ قَلْبِهٖ ۙ وَهُوَ

اَلَدُّ الْخِصَامِ ﴿ ٢٠٤ ﴾ وَاِذَا تَوَلّٰى سَعٰى فِي الْاَرْضِ لِيُفْسِدَ فِيْهَا وَيُهْلِكَ الْحَرْثَ

وَالنَّسْلَ ۗ وَاللّٰهُ لَا يُحِبُّ الْفَسَادَ ﴿ ٢٠٥ ﴾ وَاِذَا قِيْلَ لَهُ اتَّقِ اللّٰهَ اَخَذَتْهُ الْعِزَّةُ بِالْاِثْمِ

فَحَسْبُهٗ جَهَنَّمُ ۗ وَلَبِئْسَ الْمِهَادُ ﴿ ٢٠٦ ﴾

(Surah Al-Baqarah: 204-206)

And of humankind, there is he whose speech may please you (O Muhammad ﷺ) in this worldly life, and he calls Allah to witness as to that which is in his heart, yet he is the most quarrelsome of the opponents. (204) And when he turns away (from you, "O Muhammad ﷺ "), his effort in the land is to make mischief therein and to destroy the crops and the cattle, and Allah likes not mischief. (205) And when it is said to him, "Fear Allah," he is led by arrogance to (more) crime. So enough for him is Hell; worst indeed is that place to rest! (206)

Hazrat Aisha Siddiqah (RA) narrated that the Messenger of Allah (ﷺ) said: The most hateful of all people to Allah is the quarrelsome and quarrelsome person who quarrels with his companions and does not accept the truth.

(Sahih Bukhari)

Speech cautiousness

The Messenger of Allah (ﷺ) said: "Verily, Allah hates a person who moves his tongue while speaking as a cow moves its tongue. And this is the person who uses eloquence to gain superiority over others and to gain power, to belittle a great person and to exalt a lowly person, to humiliate his opponent, or to make falsehood seem like truth, or to make falsehood seem superior to truth, or to show the greatness of rulers and to acknowledge their high status.

To gain their support, he opens his mouth like a cow opens its mouth. He moves his tongue over his mouth and teeth while talking, just as a cow moves its tongue while eating, and he does all this out of selfishness and self-importance. (Jami' Tirmidhi, Musnad Ahmad)

The sins of the tongue and its corruption are more significant than those of all other organs. Avoiding the sins of the tongue is also the most challenging task. The tongue keeps speaking at all times; sometimes, hazardous and destructive things come out of it. Even while being a Muslim, he utters words of disbelief with his tongue, and he does not even realize what he is saying. Due to foul language, a small thing becomes a huge thing.

Cursing

The Messenger of Allah (ﷺ) said that a believer does not curse. (Tirmidhi)

Hazrat Abu Darda (RA) narrated that the Messenger of Allah (ﷺ) said! Cursers will neither be intercessors nor witnesses on the Day of Resurrection.

Curse means to remove and keep away from the mercy of Allah Almighty. Cursing a person, animal, or anything is forbidden. Yes, we can say that the attribute is terrible, that Allah's curse is on the oppressor, or that we can curse disbelief and any cursed act.

The Messenger of Allah (ﷺ) said! If a person calls someone an infidel or accuses him of being a sinner, and he is not like that, then this accusation of disbelief and sin will return to him. (Sahih Bukhari and Sahih Muslim)

Hazrat Abdullah bin Umar (RA) narrated that the Messenger of Allah (ﷺ) said! A person who curses a lot is very disliked by Allah Almighty. (Tabarani)

Hazrat Abu Hurairah (RA) narrated that the Messenger of Allah (ﷺ) said! It is not suitable for a friend to be a curse.

(Sahih Muslim, Jami' Tirmidhi)

Hazrat Samurah bin Jundub (RA) narrated that the Messenger of Allah (ﷺ) said! Do not curse one another for the sake of Allah, nor incur His wrath upon anyone, nor curse anyone to be thrown into the Fire. (Jami' al-Tirmidhi)

Speech cautiousness

Hazrat Abu Darda (RA) reported that the Messenger of Allah (ﷺ) said:

Verily, when a servant curses something, the curse ascends to the heavens, and the gates of heaven are closed for it. Then it descends to the earth, and its gates are closed for it. Then it seeks to make a shelter on the right and left, and when it does not find a hole, it returns with the curse, and if it is worthy of it (it falls on it), otherwise it returns to the one who said it. (Sunan Abu Dawud)

Hazrat Ibn Abbas (RA) reported that a man's garment began to blow in the wind in front of the Messenger of Allah (ﷺ), so he cursed the wind, so the Messenger of Allah (ﷺ) said: Do not curse the wind, for it is subject to a command, and whoever curses someone without authority, it returns to him. (Tirmidhi. Abu Dawud)

Imam Nawawi (ra) says that cursing a Muslim is forbidden. Yes, cursing an action is permissible, meaning cursing an oppressor, cursing an infidel, and cursing the transgressors is permissible.

Sardonicism (استهزاء)

The word of Allah is!

يَاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا يَسْخَرْ قَوْمٌ مِّنْ قَوْمٍ عَسٰٓى اَنْ يَّكُوْنُوْا خَيْرًا مِّنْهُمْ وَلَا نِسَآءٌ مِّنْ نِّسَآءٍ عَسٰٓى اَنْ يَّكُنَّ خَيْرًا مِّنْهُنَّ ۚ وَلَا تَلْمِزُوْٓا اَنْفُسَكُمْ وَلَا تَنَابَزُوْا بِالْاَلْقَابِ ؕ بِئْسَ الِاسْمُ الْفُسُوْقُ بَعْدَ الْاِيْمَانِ ۚ وَمَنْ لَّمْ يَتُبْ فَاُولٰٓئِكَ هُمُ الظّٰلِمُوْنَ ﴿۱۱﴾

(Surah Al-Hujuraat. 11)

O you who believe! Let not a group scoff at another group; it may be that the latter are better than the former, nor let (some) women scoff at other women. It may be that the latter are better than the former. Neither defame one another nor insult one another by nicknames. How bad is it to insult one's brother after having Faith [i.e., to call your Muslim brother (a faithful believer): "O sinner" or "O wicked"]? And whosoever does not repent, such are indeed Zalimun (wrong-doers). (11)

Hazrat Abdullah bin Abbas (RA) said: It is a sin to mock a believer and laugh at his faults.

Hazrat Abdullah bin Zamah (RA) narrated that the Messenger of Allah (ﷺ) said to those people: "Who used to laugh at someone's breath, why do you laugh at something that you are suffering from?"

(Bukhari and Muslim)

In one narration, it is said that the gate of Paradise will be opened for those who mock people, and it will be said to them: "Come." The gate will be closed when they approach it with their troubles and afflictions. Then, another door will be opened, and they will be told to come. When they reach this door, it will also be closed. This will continue to happen, and the stage will come when they are told to come, but they will not. (Ibn Abi al-Dunya)

Hazrat Mu'adh ibn Jabal (RA) narrated that the Messenger of Allah (ﷺ) said: Whoever shames his brother for a sin from which he has repented, the one who shames him will not die without being guilty of that sin.

(Tirmidhi)

Revealing a secret

Revealing someone's secret is forbidden because it harms others and violates the rights of friends and acquaintances.

Hazrat Hasan (RA) narrated that revealing something about a brother he wants to keep secret is treachery.

Backbiting

Backbiting is a common sin in our society despite our knowledge of it. Imam Raghib (ra) says that backbiting is describing someone's faults unnecessarily in front of others. Imam Ghazali (ra) says that when someone mentions his Muslim brother in front of others in a way that he does not like, it is called backbiting.

Imam Ibn Athir (ra) writes about backbiting in his book ʺAn-Nihayah ʺthat it is to mention a person in a wrong way in his absence, even if that evil is present in him.

Backbiting involves the tongue and includes gestures, innuendo, sarcasm, writing, and pictures. Imitating someone's walk, speech, and habits also falls under backbiting.

Allah Almighty says!

لَا يُحِبُّ اللّٰهُ الْجَـهْرَ بِالسُّوْٓءِ مِنَ الْقَوْلِ اِلَّا مَنْ ظُلِمَ ؕ

وَكَانَ اللّٰهُ سَمِيْعًا عَلِيْمًا ﴿۱۴۸﴾

(Surah An-Nisa: 148)

Allah does not like that the evil should be uttered in public except by him who has been wronged. And Allah is Ever All-Hearer, All-Knower. (148)

وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهٖ عِلْمٌ ؕ اِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ اُولٰٓئِكَ

كَانَ عَنْهُ مَسْئُوْلًا ﴿٣٦﴾

(Surah Bani Israel: 36)

And follow not (O man, i.e., say not, or do not or witness not) that of which you do not know. Verily! The hearing, the sight, and the heart of each of those will be questioned (by Allah).

Allah says in the Holy Qur'an about backbiting!

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا اجْتَنِبُوْا كَثِيْرًا مِّنَ الظَّنِّ ۫ اِنَّ بَعْضَ الظَّنِّ اِثْمٌ وَّلَا تَجَسَّسُوْا وَلَا

يَغْتَبْ بَّعْضُكُمْ بَعْضًا ؕ اَيُحِبُّ اَحَدُكُمْ اَنْ يَّاْكُلَ لَحْمَ اَخِيْهِ مَيْتًا فَكَرِهْتُمُوْهُ ؕ

وَاتَّقُوا اللّٰهَ ؕ اِنَّ اللّٰهَ تَوَّابٌ رَّحِيْمٌ ﴿١٢﴾

(Surah Al-Hujuraat, 12)

O you who believe! Avoid much suspicion. Indeed, some suspicions are sins. And spy not, neither backbite one another. Would one of you like to eat the flesh of his dead brother? You would hate it (so hate backbiting). And fear Allah. Verily, Allah is the One Who forgives and accepts repentance, Most Merciful. (12)

Hazrat Abu Hurairah (RA) narrates that the Messenger of Allah ﷺ said! Do not envy one another, do not outbid one another, do not hate one another, do not backbite one another, be servants of Allah and brothers; a Muslim is a brother of a Muslim; do not oppress him, do not humiliate him, do not despise him. Taqwa is here, and the Prophet

ﷺ pointed to his blessed chest and said it three times. This evil is enough for a man to despise his brother. The indignity of a Muslim is wholly forbidden to another Muslim, his blood, his property, and his honour. There is no doubt that backbiting a dead brother is very bad and a great indecency compared to backbiting a living one, because the backbiting of a living one may be atonement for it against the dead one. (Sahih Muslim, Jami' Tirmidhi)

The Prophet (ﷺ) said that backbiting is worse than adultery because repentance is accepted for adultery. Still, repentance for backbiting is not accepted unless the one who is backbitten forgives the backbiter. Backbiting is talking behind someone's back so that if it were said in front of him, he would be angry, even though it is true. And if he says something about the person being told that is not true, then this is slander, which is a greater sin than backbiting. Whether it is said with the tongue, with the eyes or with a gesture of the hand, it is forbidden.

Abu Dawud (RA) narrated from Hazrat Anas (RA) that the Prophet (ﷺ) said: "On the night of Ascension, I passed by people whose nails were made of copper, which they were scratching their faces with. I asked Gabriel (peace be upon him) who these people were, and he said that they used to eat people's flesh and seek their honour. (i.e., backbite).

Allah the Almighty says!

وَيۡلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ ﴿١﴾

(Surah Al-Hamzah. 1)

Woe to every slanderer and backbiter. (1)

The most significant harm of backbiting is that the good deeds of the person being backbitten are written in the record of the deeds of the person being backbitten. The backbiter should think he is uncovering someone's faults; how would he feel if someone else uncovered my faults? This is such a dangerous disease that it is found even among the most righteous people, and they do not even realize it. The greatest evil of this disease is that backbiting creates suspicion, which causes division in hearts and quarrels. Backbiting has been called worse than adultery, and suspicion is the falsest thing. The heart of a person who is addicted to backbiting is covered with darkness, and the light of Allah is removed from the heart. Backbiting is a sin without pleasure; the worldly harm manifested in hatred and quarrels, and the harm of the Hereafter is that his good deeds are ruined. Allah Almighty will not forgive the backbiter until the one who has been backbitten forgives him, and the most dangerous thing is that if he backbites a dead person, he cannot even ask for forgiveness. In the Hereafter, he will have to give a good deed from his accepted good deeds, where people will be worried about each good deed. Allah Almighty takes away the beauty of the backbiter's face.

The way to avoid Allah's punishment is to ask forgiveness from the person you have backbitten and pray for that person's forgiveness. If you are in a gathering where backbiting is taking place, you should have the courage to stop it. If they do not stop, leave the place, because both the backbiter and the listener are equally guilty. One

remedy for backbiting is to tell the person you backbitten that you have said this and that about them.

Forgive me, or impose a fine on me. This is a difficult task, but it will be a lesson for the future.

Hazrat Bara bin Azib (RA) narrates that one day, the Messenger of Allah (ﷺ) delivered a sermon in such a loud voice that his voice could be heard in the houses, and the women in the houses also listened to this sermon. He (ﷺ) said!

A group of those who believe with their tongues but do not believe with their hearts. Do not backbite the Muslims and do not seek their faults. Whoever backbites his brother, Allah will seek his faults, and whoever seeks his faults, Allah will disgrace him in his own house.

(Abu Dawud)

In Sahih Muslim, it is narrated from Hazrat Abu Hurairah (RA) that the Messenger of Allah (ﷺ) said! Do you know what backbiting is? The companions (RA) asked! Allah and His Messenger (ﷺ) know best. So, he (ﷺ) said! Mentioning your Muslim brother in a way that he dislikes is backbiting. Then the companions asked, "What if that defect exists in him?" He (ﷺ) said, "If that defect exists in him, then it is backbiting, and if that defect is not found in him, then it is slandering him." (This is a greater sin than backbiting)

Speech cautiousness

It was narrated from Umm al-Mominin Hazrat Aisha Siddiqah (RA) that the Messenger of Allah (ﷺ) said, "Refrain from attacking the honour of your deceased companion."

(Sunan Abu Dawud)

It was narrated from Hazrat Muster bin Shaddad (RA) that the Messenger of Allah (ﷺ) said, "Do not attack the honour of your deceased companion." Whoever eats a morsel of food in return for the backbiting of a Muslim, Allah will feed him with the same amount of food from Hell, and whoever wears something in return for the backbiting of a Muslim, Allah will wear him with the same amount of shroud from Hell. Whoever stands in a place of fame and shows through a person, Allah will stand in a place of showing and show on the Day of Resurrection.

(Sunan Abu Dawud, Musnad Ahmad)

Hazrat Saeed bin Zaid (RA) narrated from Nabi Karim (ﷺ) that the most significant gain in the honour and dignity of Muslims is to speak ill of them unjustly.

Hazrat Abu Talha (RA) narrated that the Holy Prophet (ﷺ) said! Whoever abandons the help of a Muslim in a place where his honour and dignity are being violated and his words are being spoken against, Allah will also leave the help of that person in a place where he would like to seek the help of Allah. And whoever helps a Muslim when he is insulted or humiliated, Allah will help him in a place where he would like to seek Allah's help. (Sunan Abu Dawud)

Hazrat Asma' bint Yazid (RA) narrated that the Messenger of Allah (ﷺ) said: "Whoever avoids eating the flesh of his brother, Allah will save him from the Fire."

(Musnad Ahmad)

Imam Nawawi (RA) said: "Many of the jurists' sayings are found in various works. Some scholars say that when backbiting others, some people utter the following words: "May Allah forgive us; we turn to Allah and seek peace from Him." Words like these are also included in backbiting. (Fath al-Bari)

Imam Nawawi (RA) said: "Whoever hears backbiting of a Muslim, he should stop it and rebuke it." If he does not stop talking, then rebuke him with his hand. If he does not have the strength with his hand and does not have the strength to stop him with his tongue, then leave the gathering. If he hears the backbiting of an elder, a benefactor, a person of virtue, or a capable person, leave that gathering.

(Al-Azkar Nawawi)

Hazrat Yazid bin Asam (RA) says that I heard Hazrat Umar Farooq (RA) say: O people! Do not indulge yourself in the lousy mention of people, for it is a disease of the soul. And make the remembrance of Allah (ﷻ) obligatory upon you, for it is a means of mercy from Allah (ﷻ).

Hazrat Abu Hurairah (RA) said: O people! One of you sees the mote in his brother's eye but does not see the beam in his eye.

Hazrat Aisha Siddiqah (RA) says that once a man sought permission to come to the Holy Prophet (ﷺ). He (ﷺ) said, "Let him come, he is the worst of the tribe." Then, when he came, he (ﷺ) spoke to him very gently. When he left, we said, "You (ﷺ) spoke so harshly about him before, and when he came, you (ﷺ) spoke to him very gently." He (ﷺ) said, "O Aisha (RA)! The worst of people in the sight of Allah on the Day of Judgment will be the one from whom people run away because of his evil. People should stay away from him to avoid his evil."

The religious scholars have mentioned eight reasons for backbiting:

1) **Anger:** Being angry with that person for some reason. If someone keeps doing evil to him because of his anger, it is foolish to put you in Hell. You should control your anger; Allah will reward you for that.
2) **Conformity**: To gain the support of others so that people will consider it better than him. To displease Allah for the sake of people's happiness is foolishness.
3) **Caution and foresight**: To cover up one's faults and shortcomings, one should consider that if one narrates the faults of others, one cannot escape being caught for one's faults, and one should also give the good deeds one has to the one who is backbiting. How wise is this?

4) **Innocent and amused**: One reason is that a person wants to show off. He is eager for people to praise him. He wants to be called superior to others, but he knows he lacks any qualities that would make him stand out, so he fulfills this desire by making others appear inferior.
5) **Envy**: When someone is praised and respected for his knowledge, wealth, and high status, he becomes angry. He finds fault with himself and satisfies this negative emotion.
6) **Mockery**: Making fun of someone, humiliating him, and satisfying his ego. On the Day of Judgment, Allah Almighty will humiliate him like he humiliated someone else.
7) **Contempt**: If someone has caused him harm and he is doing evil to him, then it is okay. If he is doing evil in a place where he has hope of justice, then it is OK. Otherwise, if he keeps saying it everywhere, then it is wrong. If he is patient with it, Allah will make his difficulty easy and reward him for his patience.
8) **Anger**: If he gets angry at someone just for the sake of Allah and speaks ill of him in front of people using his name, he needs to be very careful in this, too.

A person should know that whenever he engages in backbiting, he is inviting the anger and wrath of Allah. The way to repent for backbiting is to go to the Person he backbit about, confess his mistake, and ask for forgiveness. But if he is in danger of getting angry and quarrelling, and there is a danger of sedition, he should

mention his good deeds and virtues in the gathering where he has backbitten him and pray for his good. If someone else speaks ill of him, he should defend himself. He should promise not to backbite anyone in the future.

It should be remembered that his good deeds will be given on the Day of Judgment in return for the backbiting he thought was permissible. If he does not have enough good deeds, the evil deeds of the opponent will be added to his deeds. And if his record of deeds then leans towards evil deeds, he will be thrown into the fire.

A person who has the disease of backbiting should be modest and ashamed of Allah Almighty, for nothing can remain hidden from him. Such a person should see his faults instead of looking at the faults of others and correct them, and also find an excuse or a way of salvation for his brother.

The explanation of six things is not included in backbiting:

1. Talking about injustice.
2. Calling someone by their nickname.
3. Inspiring against evil.
4. Revealing someone's wickedness.
5. Asking for a fatwa.
6. One who seeks help in eliminating an evil.

Slander

Allah Almighty says.

وَالَّذِيْنَ يَرْمُوْنَ الْمُحْصَنٰتِ ثُمَّ لَمْ يَأْتُوْا بِاَرْبَعَةِ شُهَدَآءَ فَاجْلِدُوْهُمْ ثَمٰنِيْنَ جَلْدَةً وَّلَا تَقْبَلُوْا لَهُمْ شَهَادَةً اَبَدًا ۚ وَاُولٰٓئِكَ هُمُ الْفٰسِقُوْنَ ۙ﴿ ۴ ﴾ اِلَّا الَّذِيْنَ تَابُوْا مِنْۢ بَعْدِ ذٰلِكَ وَاَصْلَحُوْا ۚ فَاِنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ﴿ ۵ ﴾

(Surah Al Nur: 4 – 5)
And those who accuse chaste women, produce not four witnesses, flog them with eighty stripes, and reject their testimony forever are the Fasiqun (liars, rebellious, disobedient to Allah). (4) Except those who repent after that and do righteous deeds, (for such) verily, Allah is Oft-Forgiving, Most Merciful. (5)

وَالَّذِيْنَ يَرْمُوْنَ اَزْوَاجَهُمْ وَلَمْ يَكُنْ لَّهُمْ شُهَدَآءُ اِلَّآ اَنْفُسُهُمْ فَشَهَادَةُ اَحَدِهِمْ اَرْبَعُ شَهٰدٰتٍۭ بِاللّٰهِ ۙ اِنَّهٗ لَمِنَ الصّٰدِقِيْنَ﴿ ۶ ﴾ وَالْخَامِسَةُ اَنَّ لَعْنَتَ اللّٰهِ عَلَيْهِ اِنْ كَانَ مِنَ الْكٰذِبِيْنَ﴿ ۷ ﴾ وَيَدْرَؤُا عَنْهَا الْعَذَابَ اَنْ تَشْهَدَ اَرْبَعَ شَهٰدٰتٍۭ بِاللّٰهِ ۙ اِنَّهٗ لَمِنَ الْكٰذِبِيْنَ ۙ﴿ ۸ ﴾ وَالْخَامِسَةَ اَنَّ غَضَبَ اللّٰهِ عَلَيْهَآ اِنْ كَانَ مِنَ الصّٰدِقِيْنَ﴿ ۹ ﴾

(Surah Al Nur: 6 – 9)
And for those who accuse their wives but have no witnesses except themselves, let the testimony of one of them be four

testimonies (i.e., testifies four times) by Allah that he is one of those who speak the truth. (6) And the fifth (testimony should be) the invoking of the Curse of Allah on him if he is of those who tell a lie (against her). (7) But it shall avert the punishment (of stoning to death) from her if she bears witness four times by Allah that he (her husband) is telling a lie. (8) And the fifth (testimony) should be that the Wrath of Allah be upon her if he (her husband) speaks the truth. (9)

Slandering someone is among the deadliest sins of the tongue. Slander is the false accusation of a sin or crime against an innocent and blameless person. Allah Almighty says that you consider it a tiny matter, but it is a huge matter in the sight of Allah Almighty. Its truth will be revealed on the Day of Judgment, and its evil will be shown even if a person said that thing out of negligence and thoughtlessness.

Allah Almighty has considered three sins as significant sins:

1. Making fun of someone.
2. Slandering someone.
3. Calling someone a bad name.

In Islam, the honour and dignity of a believing man and woman are significant if a man or woman accuses a chaste man or woman of adultery in clear words, for example, saying, "O adulterer or O harlot!" So, the person charged can demand from the judge that such and such a person has said such and such to me; then the judge will

punish him with eighty lashes for slander. This is called the Hadd-e-Qadhaf.

The person accused of slander has been punished physically. Another punishment is that the testimony of the person penalized for slander will never be accepted. If he repents, the sin will be forgiven, but the testimony will not be accepted again. It will not be accepted. His place of honour was taken away forever because he sought to tarnish another's honour.

اِنَّ الَّذِيْنَ يَرْمُوْنَ الْمُحْصَنٰتِ الْغٰفِلٰتِ الْمُؤْمِنٰتِ لُعِنُوْا فِي الدُّنْيَا وَالْاٰخِرَةِ ۠

وَلَهُمْ عَذَابٌ عَظِيْمٌ ۙ﴿ ٢٣ ﴾ يَّوْمَ تَشْهَدُ عَلَيْهِمْ اَلْسِنَتُهُمْ وَاَيْدِيْهِمْ وَاَرْجُلُهُمْ

بِمَا كَانُوْا يَعْمَلُوْنَ﴿ ٢٤ ﴾

(Surah Al Nur: 23 – 24)

Verily, those who accuse chaste women, who never even think of anything touching their chastity and are good believers, — are cursed in this life and the Hereafter, and for them will be a great torment, — (23) On the Day when their tongues, their hands, and their legs (or feet) will bear witness against them as to what they used to do. (24)

Hazrat Abu Hurairah (RA) narrated that the Messenger of Allah (ﷺ) said! Beware of the seven deadly deeds.

The Companions (RA) asked! O Messenger of Allah (ﷺ)! What are they? He (ﷺ) said!

1) Associating partners with Allah,
2) Practicing magic,
3) Killing unjustly,
4) Consuming interest,
5) Consuming the property of orphans,
6) Fleeing from the battlefield,
7) Slandering chaste women.

(Sahih Bukhari)

Hazrat Abu Hurairah (RA) narrated that the Messenger of Allah (ﷺ) said! Whoever falsely accuses his slave (employee or servant) will be flogged in the Hereafter. (Bukhari and Muslim)

Anger

Allah Almighty has also placed anger like a man for many benefits. Many things follow from this, but it also allows us to be angry where it is permissible or necessary, according to Sharia, and not to be angry where it is not. Anger destroys a person's ability to think and understand. Reason does not remain in place, and a person in anger also says things that later cause him to feel shame. In anger, a person is abused not only with his tongue but also with his hands. In anger, a person commits acts such as murder, bloodshed, and disrespect for others, and sometimes, houses are destroyed, precious lives are lost, property is destroyed, children become orphans, and women become widows.

Anger is considered a hazardous disease among the soul's diseases. It is a matter of great misfortune to persecute Allah's creation while being overcome by anger. The first way to stop anger is to remove the person you are angry with from your face or to move away from them yourself and think that, as much as this person is guilty of me, I am more guilty of Allah, and just as I want Allah to forgive my guilt, I should also forgive his guilt.

If you are standing in anger, sit down. If you sit and lie down, your anger will disappear. If someone is furious, he should recite this verse repeatedly.

اَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ

Drink water, perform ablution, and distract the soul; your anger will disappear. Resentment also arises from anger. When anger is corrected, resentment will also leave the heart. If one is getting angry for the sake of correcting someone, i.e., one's children or students, one should think about punishing them enough to correct them, not inflicting violence.

The Holy Prophet (ﷺ) said! Whoever controls his anger despite being able to express it, Allah Almighty will give him the power on the Day of Judgment to choose whatever Hoor he likes in front of all creation.

Hazrat Abu Bakr Siddique (RA) once got very angry with his nephew Hazrat Mistah (RA) for one of his mistakes, and he (RA) swore in anger that he would no longer help him financially. Then Allah Almighty revealed a command in the Quran, which enabled him to correct himself.

Allah Almighty says!

وَلَا يَأْتَلِ أُولُوا الْفَضْلِ مِنْكُمْ وَالسَّعَةِ أَنْ يُؤْتُوا أُولِي الْقُرْبَىٰ وَالْمَسَاكِينَ

وَالْمُهَاجِرِينَ فِي سَبِيلِ اللَّهِ ۖ وَلْيَعْفُوا وَلْيَصْفَحُوا ۗ أَلَا تُحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ ۗ

وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٢٢﴾

(Surah Al Nur: 22)

And let not those among you who are blessed with graces and wealth swear not to give (any help) to their relatives, Al-Masakeen (the poor), and those who left their homes for Allah's Cause. Let them pardon and forgive. Do you not love

that Allah should forgive you? And Allah is Oft-Forgiving, Most Merciful. (22)

After hearing this verse, Hazrat Abu Bakr Siddiq (RA) restored and doubled Hazrat Mistah's (RA) assistance.

Allah Almighty has said about His righteous people in the Holy Quran.

الَّذِيْنَ يُنْفِقُوْنَ فِي السَّرَّآءِ وَالضَّرَّآءِ وَالْكٰظِمِيْنَ الْغَيْظَ وَالْعَافِيْنَ عَنِ النَّاسِ ؕ وَاللّٰهُ

يُحِبُّ الْمُحْسِنِيْنَ ۚ﴿ ۱۳۴ ﴾

(Surah Al-Imran. 134)

Those who spend [in Allah's Cause] in prosperity and adversity, repress anger, and pardon men; verily, Allah loves Al-Muhsineen (the good-doers). (134)

The Holy Hadith mentions that if a person gets angry with people on whom he has the power to vent his anger and then controls and drinks his anger, Allah Almighty fills his heart with the light of faith and comfort. Another Hadith states that the best sip in the sight of Allah Almighty that a Muslim drinks is a sip of anger.

Hazrat Abu Hurairah (RA) narrated that the Messenger of Allah (ﷺ) said: "The wrestler is not the one who defeats his enemy, but the wrestler and the brave are the ones who control their anger." (Sahih Bukhari)

Hazrat Abdullah (RA) narrated that the Messenger of Allah (ﷺ) said: "A Muslim abusing another Muslim is a sin, and fighting him is disbelief." (Sahih Bukhari)

Some religious scholars say that the state of anger and wrath arises from satanic whispers, due to which a person deviates from the path of moderation both outwardly and inwardly and falls into the trap of Satan. Therefore, in this state, he not only starts to act foolishly but then does such actions and movements that are very bad and ugly from a religious and moral point of view. Anger makes the heart envious and ill-tempered. And sometimes, the person who gets angry is so overcome that he even commits kufr. From all these things, it is clear that anger harms a person's religion and worldly life. It is suitable for faith and worldly life to avoid anger and adopt a good temper. One way to remove anger is to imagine in the heart and believe in it that nothing happens without the will and destiny of Allah Almighty. Whatever happens is from Allah Almighty. Profit and loss are all in His control. Therefore, getting angry at someone who causes you some pain or harm is like someone getting angry at a knife or a dagger because it cuts you. Explain to your soul that Allah is Almighty and how intense His anger is, but despite this, He forgives. How do the servants oppose Him? How do they violate His commands, but He does not unleash His wrath on them.

The real fire of anger is fire, and its wounding and beating are on the heart and its relationship with Satan. There are five causes of anger: arrogance, pride, mocking someone, slandering and blaming, and greed for wealth and honour.

The Messenger of Allah (ﷺ) said: Anger spoils faith just as aloe spoils the sweetness of honey. He (ﷺ) said: A sip of

anger is not more beloved to Allah than a sip of rage, and Allah will fill his heart with faith.

The Messenger of Allah (ﷺ) said: There are many types of people: one is those who get angry slowly and are pleased slowly. The other is those who get angry quickly and are pleased rapidly. This is the opposite of what was first mentioned. The best among you is the one who is angry slowly and is pleased quickly, and the worst among you is the one who is angry quickly and is pleased slowly.

Hazrat Abu Hurairah (RA) narrates that a man asked the Holy Prophet (ﷺ) to advise him. He (ﷺ) said: Do not get angry. He asked several times, and the Holy Prophet (ﷺ) kept saying: Do not get angry.

In another narration, Hazrat Abu Bakr (RA) said: I heard the Holy Prophet (ﷺ) saying: No arbitrator (arbitrator) should judge between two people while he is angry.

(Sahih Bukhari)

Dissimulation

Dissimulate is very clean on the outside, but his inside is filthy. His heart is full of hypocrisy, lies, disbelief, and other evils.

Allah says:

وَاِذَا رَاَيْتَهُمْ تُعْجِبُكَ اَجْسَامُهُمْ ؕ وَاِنْ يَّقُوْلُوْا تَسْمَعْ لِقَوْلِهِمْ ؕ كَاَنَّهُمْ
خُشُبٌ مُّسَنَّدَةٌ ؕ يَحْسَبُوْنَ كُلَّ صَيْحَةٍ عَلَيْهِمْ ؕ هُمُ الْعَدُوُّ
فَاحْذَرْهُمْ ؕ قَاتَلَهُمُ اللّٰهُ ۚ اَنّٰى يُؤْفَكُوْنَ ﴿۴﴾

(Surah al-Munafiqun: 4)

And when you look at them, their bodies please you, and when they speak, you listen to their words. They are like blocks of wood propped up. They think that every cry is against them. They are the enemies, so beware of them. May Allah curse them! How are they denying (or deviating from) the Right Path? (4)

In Musnad Ahmad, it is said that the Messenger of Allah (ﷺ) said! There are many signs of the hypocrites by which they are recognized. Their greeting is cursed, their food is plunder, their booty is forbidden wealth and betrayal, they dislike going near the Masajid, they come for prayers at the end of the time, they are arrogant and haughty, they are deprived of gentleness and conduct, modesty and humility, they do not do good themselves and do not like others to do good, they are firewood at night and make

noise during the day. In another narration, it is said that they eat and drink a lot during the day and lie down at night like dry firewood.

Showing off is doing something good to impress others, in which one wants to be valued and respected. It is related to outward acts of goodness and worship. This includes wealth, knowledge, and skills in some work. Showing off in one's purity and worship is the most severe sin that is close to polytheism. This dangerous disease is often found among worshippers. For example, they mention that one's worship is for people or that one desires praise from people after giving charity and obeying the commands made obligatory by Allah Almighty, according to their time and place.

Conforming and not caring about those who see or do not see is not showing off; it should be to please Allah.

Allah Almighty says in the Holy Quran!

فَوَيۡلٞ لِّلۡمُصَلِّينَ ۝٤ الَّذِينَ هُمۡ عَن صَلَاتِهِمۡ سَاهُونَ ۝٥ الَّذِينَ هُمۡ يُرَآءُونَ ۝٦ وَيَمۡنَعُونَ الۡمَاعُونَ ۝٧

(Surah Al-Maun. 4-6)

So, woe unto those performers of Salat (prayers) (hypocrites), (4) Those who delay their Salat (prayer from their stated fixed times), (5) Those who do good deeds only to be seen (of men), (6) And prevent Al-Maun (small kindnesses like salt, sugar, water). (7)

Speech cautiousness

The Messenger of Allah (ﷺ) said: On the Day of Resurrection, a man will be brought and asked: Did you obey? He will reply: I sacrificed my life in the way of Allah and was killed in Jihad. Allah will say, "You lied. You fought so that people would say that so-and-so was brave." So, it will be commanded that he be taken to Hell. Then, another person will be brought in and asked what he has obeyed. He will say, "I spent all my wealth in Your path." Allah will say, "You lied. You spent so that people would call you generous," and it will be commanded that he be taken to Hell. Then another person will be brought and asked, "You obeyed." He will say, "I acquired knowledge, learned the Quran, worked hard to acquire it, and taught it to people." Allah will say, "You are lying. You acquired knowledge so that people would call you knowledgeable," and it will be commanded that he be taken to Hell.

The Messenger of Allah (ﷺ) said, "I do not fear anything more about my Ummah than their minor polytheism." The people asked, "O Messenger of Allah! What is that?" He said, "Yes." On the Day of Judgment, God Almighty will say! O, hypocrites! Go to those for whom you used to worship Me and ask them for the reward of your deeds.

The Holy Prophet (ﷺ) said that Allah Almighty will not accept any deed that contains even the slightest bit of hypocrisy. Hazrat Ali (RA) said! There are three signs of hypocrisy. One is that he is lazy in private but active and clever in public. The second is that he worships more when he is praised. The third is that he reduces his deeds when reprimanded and warned. Hazrat Fuzail bin Ayad (ra) says

that earlier people used to show off deeds they had done, but now they show off deeds they had not done.

Dissimulation is not only done through the tongue but also in many other ways to express it, for example, by keeping the body in a way that shows that he is exhausted and has been awake at night. People should think that he worships a lot at night. Some people make their appearance in such a way that they speak in an artificially low voice, maintain the sign of prostration on their forehead, and create a state in which others think that they are in a state of ecstasy or thought. Some people show off their clothes and wear strange ones so that others feel they are Sufis, enchanted, or possessed. Some people show off in their speech so that the person in front of them thinks they are a great scholar, a great dervish, or a saint. Some people show off with their actions. For example, suppose they are praying and realize someone is watching them. In that case, they start bowing and prostrating with great humility, or if they are doing some other good deed, they immediately become radiant.

It is narrated from Hazrat Jundub (RA) that the Messenger of Allah (ﷺ) said! Whoever does something out of a desire for fame, Allah will grant him fame, and whoever does something out of the show, Allah will make it appear.

(Sahih Al-Bukhari)

Hazrat Abu Hurairah (RA) said that the Messenger of Allah (ﷺ) said! Allah does not look at your forms, wealth, or

possessions, but He looks at your hearts and deeds. That is, how much sincerity and certainty there is in it and how pure it is from hypocrisy. (Accordingly, the reward and punishment are based on that.

(Sahih Muslim)

Its treatment requires great effort and hard work. Treatment becomes problematic when this disease takes hold of a person's Nafs (soul). This disease enters a person imperceptibly; sometimes, a person denies its presence within him and does not even realize it.

Its treatment is that when he worships Allah, he should think that even if he does not see Allah, Allah Almighty is seeing him. If you think of the greatness and majesty of Allah, you will not think of the creation. Meditation is very helpful in this regard. If you sit in solitude for a while, close your eyes, and imagine that Allah is watching you, then a light from Allah will enter your heart, and you will get rid of this disease. It is tough to get rid of this disease without the company of the people of Allah (Auliya Allah) and creating a corrective relationship with them. Remove the love of Allah from your heart. This is the real root of hypocrisy.

Ujub (عُجب)

Attributing one's abilities and perfection to oneself and considering oneself better than others is called Ujub (عُجب), even if one does not consider others to be inferior. When a person starts considering himself good, he no longer sees his evil, so he stops trying to improve it. One should not consider even the most minor sin inferior, for one does not know for which sin Allah will catch him. Do not consider others inferior because of their sins or defects, for one does not know when he will ask Allah for forgiveness and repent, and Allah will forgive him. Just as a student considers himself successful before the results are out, he is foolish. Similarly, considering himself superior to others before the judgment is made on the Day of Judgment is also foolishness. A person who is inferior after hearing undue praise from others is foolish. The remedy for this is to think about his defects and try to remove them, and if he sees any virtue in himself that others do not have, he should thank Allah for it. Even in his abundance of worship, he should think that this has been possible only by the grace of Allah. It is Allah's grace that He has allowed him to stand before Him and supplicate.

Those who boast and praise themselves with their tongues consider themselves the owners of revelation. The one who worships more among them says, "What is the reality of so-and-so, his worship is nothing." I fast a lot and spend my nights awake in worship. I finish the Quran daily, and whoever boasts of me will be destroyed. Look! So-and-so

had persecuted me, and he was punished for his actions. His family and children were all killed. Sometimes, he competes with others in good deeds. If it is known that others are praying Tahajjud, he also prays more than they do to show his superiority. Similarly, he competes with others in other acts of worship. To make the other scholar appear inferior, he says, "I do not know who their teacher is." By memorizing a few problematic phrases and things, he instills fear in others about his knowledge. If a person considers himself to be of any value and status in his own eyes and does not value it in the eyes of Allah, then he is not a scholar but a great ignorant person.

Allah Almighty says!

وَمِنَ النَّاسِ مَنْ يُّعْجِبُكَ قَوْلُهٗ فِي الْحَيٰوةِ الدُّنْيَا وَيُشْهِدُ اللّٰهَ عَلٰى مَا فِيْ قَلْبِهٖ ۙ وَهُوَ اَلَدُّ الْخِصَامِ ﴿۲۰۴﴾

(Surah Al-Baqarah, 204)

And of humankind, there is he whose speech may please you (O Muhammad ﷺ) in this worldly life, and he calls Allah to witness as to that which is in his heart, yet he is the most quarrelsome of the opponents. (204)

Many people are very proud of their lineage. There is no greatness in having this lineage, but they start considering others inferior because of their stupidity. One reason for considering others inferior is beauty. Sometimes, for this reason, too, some people start considering others inferior. They make fun of others based on colour, height, and appearance. Another reason is the excess of wealth,

which is why they look down on people with low incomes. They spend the money earned through the wrong means on welfare works; they spend it on the construction of Masajid and madrasas, and they get their names written on plaques. Even though this money is being spent on lawful works, its purpose is only to show their greatness. Some people also take pride in their strength, showing it off to the weak.

The Messenger of Allah (ﷺ) said! Three things are destructive: stinginess, greed, and selfishness (Ujub).

It is stated in the Hadith Sharif that the person who considers himself significant and walks around humbly will meet Allah Almighty on the Day of Judgment in such a state that Allah Almighty will be very angry with him. (Musnad Ahmad)

Hazrat Adi bin Hatim (RA) narrates that when one of the Companions (RA) was praised in person, he would say, "O Allah! Do not hold me responsible for what these people say, and forgive those who do not know my weaknesses." (Al-Adab Al-Mufrid)

Pride and arrogance

Pride and arrogance are when a person considers himself superior to others in knowledge, wealth, lineage, worship, piety, etc., and looks down on others.

The Messenger of Allah (ﷺ) said, "Whoever has even a grain of mustard seed of arrogance in his heart will not enter Paradise." (Bukhari)

Despising people and refusing to accept the truth is called arrogance. Allah Almighty said, "Haughtiness is My special cloak, and whoever tries to share it, I will kill him." Whoever considers himself inferior and lowly in his heart and in the eyes of Allah, Allah will give him elevation and honour in the eyes of people. Whoever believes himself significant in his own eyes and keeps on declaring his greatness in front of people will be humiliated in the eyes of people. Allah Almighty will raise the arrogant person on the Day of Judgment in the form of ants, and people will trample them under their feet. Because in the eyes of Allah Almighty, they will be humiliated. Arrogance creates selfishness in a person, leading him to consider others inferior, harbour hatred, enmity, and jealousy, and develop the disease of anger and backbiting. Arrogance causes the deprivation of blessings.

Hazrat Abdullah bin Masood (RA) says that it is a great sin for a person to be told to fear Allah and replies that he should worry about himself.

Once, the Messenger of Allah (ﷺ) saw a man eating with his left hand. He (ﷺ) said, "Eat with your right hand, for this is better than eating with your left hand." He said, "I cannot eat." The Messenger of Allah (ﷺ) said, "Yes, you cannot eat." After that, his hand became so stiff that he could not move it. The Messenger of Allah (ﷺ) said this because he knew that he had said this sentence out of arrogance.

The remedy for this is to recognize that you were created from dirt and impure water, and that Allah Almighty grants you all these qualities and blessings. Take the initiative to greet a person lower in worldly status than you; this will hurt the soul and improve it. Keep an eye on your sins and shortcomings, and avoid criticizing and commenting on others.

Allah Almighty says in the Holy Quran in Surah Al-Baqarah, verse 87.

وَ لَقَدۡ اٰتَیۡنَا مُوۡسَی الۡکِتٰبَ وَقَفَّیۡنَا مِنۡۢ بَعۡدِہٖ بِالرُّسُلِ ۟ وَاٰتَیۡنَا عِیۡسَی ابۡنَ مَرۡیَمَ
الۡبَیِّنٰتِ وَاَیَّدۡنٰہُ بِرُوۡحِ الۡقُدُسِ ؕ اَفَکُلَّمَا جَآءَکُمۡ رَسُوۡلٌۢ بِمَا لَا تَہۡوٰۤی اَنۡفُسُکُمُ
اسۡتَکۡبَرۡتُمۡ ۚ فَفَرِیۡقًا کَذَّبۡتُمۡ ۟ وَفَرِیۡقًا تَقۡتُلُوۡنَ ﴿۸۷﴾

And indeed, We gave Musa (AS) (Moses) the Book and followed him up with a succession of Messengers. And We gave 'Isa (AS) (Jesus), the son of Maryam (Mary), clear signs and supported him with Rûh-ul-Quds [Jibrael (Gabriel) a.s.]. Is it that whenever there came to you a Messenger with what you desired not, you grew arrogant? Some you disbelieved, and some you killed. (87)

In the interpretation of this verse, Hazrat Qadi Sanaullah Pani Pati (ra) writes in his Tafsir Mazhari:

In this verse, Allah Almighty says that the children of Israel were arrogant in following the Messengers after they believed in them. They denied some prophets like Hazrat Isa (AS), etc. and killed some prophets like Hazrat Zakariya (AS) and Hazrat Yahya (AS), etc. This was mentioned because these people used to kill prophets before, and now, they were trying to kill the Messenger of Allah (ﷺ) and kept trying in different ways. They even used magic on him (ﷺ) and wanted to kill him by poisoning him, and all the incidents were combined, and eighteen murderous attacks were made on the Messenger of Allah (ﷺ).

The Holy Quran says!

وَقَالَ مُوسٰٓى اِنِّيْ عُذْتُ بِرَبِّيْ وَرَبِّكُمْ مِّنْ كُلِّ مُتَكَبِّرٍ لَّا يُؤْمِنُ

بِيَوْمِ الْحِسَابِ﴿٢٧﴾

(Surah Ghaffir - 27)

Musa (AS) (Moses) said: "Verily, I seek refuge in my Lord and your Lord from every arrogant who believes not in the Day of Reckoning!" (27)

It was narrated from Salamah bin Akwa (RA) that the Messenger of Allah (ﷺ) said: "A person continues to follow his desires until his name is written among the transgressors (i.e., the oppressors and the arrogant). Whatever afflicts

the transgressors in this world and the Hereafter also afflicts him. (Narrated by Tirmidhi)

The meaning of the hadith is when a person is deceived by himself and becomes a victim of self-conceit and self-pity. He tries to elevate himself above his actual status and position and reach a great status and position. Just as the self misleads him towards artificial greatness, he keeps being misled. He goes wherever the self takes him. Instead of controlling the self, he is regulated by the self. He becomes wholly immersed in arrogance and rebellion; for him, the punishment of this world and the Hereafter reserved for the rebels is destined.

Hazrat Abdullah bin Masood (RA) narrates that the Messenger of Allah (ﷺ) said! Whoever has even a grain of arrogance in his heart will not enter Paradise. A person said that he likes it when his clothes and shoes are good. The Holy Prophet (ﷺ) said that Allah is beautiful and loves beauty. He wants to see the effect of His blessings on His servants, while He dislikes decay and poverty. Arrogance is not this, but denying the truth and looking down on people is arrogance. (Narrated by Muslim)

Hazrat Musa (AS) asked in the court of Allah!
O Allah! Who among Your creations are You most angry with? He spoke! O Musa (AS)! The one who has arrogance in his heart. The one whose tongue is filthy. The one whose faith is weak and whose hand is stingy.
(Tanbiya-tul-Ghafilin)

Speech cautiousness

Hazrat Syedna Abu Hurairah (RA) narrated that the Messenger of Allah (ﷺ) said!

On the Day of Judgment, Allah will not speak to three people, nor will He look at them, but they will be in a painful punishment.

- An old adulterer
- A lying ruler
- A bankrupt and arrogant

Breach of promise

The Messenger of Allah (ﷺ) said! A promise is like a loan. That is, it is not right to break it. Allah Almighty says while praising Hazrat Ismail (AS).

وَاذْكُرْ فِي الْكِتٰبِ اِسْمٰعِيْلَ ۚ اِنَّهٗ كَانَ صَادِقَ الْوَعْدِ وَكَانَ رَسُوْلًا نَّبِيًّا ۚ ﴿ ۵۴ ﴾

(Surah Maryam - 54)

And he was mentioned in the Book (the Qur'an), Ismail (AS) (Ishmael). Verily! he was true to what he promised and a Messenger, (and) a Prophet. (54)

A companion (RA) said: I made a sale to the Messenger of Allah (ﷺ) and said: I will come to such and such a place to meet you. I forgot, and on the third day, I remembered I had gone there and that you were waiting for me. He (ﷺ) said: O young man, I have been waiting for you for three days.

Allah says in the Holy Quran:

فَبِمَا نَقْضِهِمْ مِّيْثَاقَهُمْ لَعَنّٰهُمْ وَجَعَلْنَا قُلُوْبَهُمْ قٰسِيَةً ۚ يُحَرِّفُوْنَ الْكَلِمَ عَنْ

مَّوَاضِعِهٖ ۙ وَنَسُوْا حَظًّا مِّمَّا ذُكِّرُوْا بِهٖ ۚ وَلَا تَزَالُ تَطَّلِعُ عَلٰى خَآئِنَةٍ مِّنْهُمْ اِلَّا قَلِيْلًا

مِّنْهُمْ فَاعْفُ عَنْهُمْ وَاصْفَحْ ؕ اِنَّ اللّٰهَ يُحِبُّ الْمُحْسِنِيْنَ ﴿ ۱۳ ﴾

(Surah Al Maida – 13)

So, because of the breach of their covenant, we cursed them and made their hearts grow hard. They have changed the words from their (right) places and have abandoned a good part of the Message sent to them. And you will not cease to discover deceit in them, except a few of them. But forgive them, and overlook (their misdeeds). Verily, Allah loves Al-Muhsineen (good doers. (13)

Covenants are of two types. One is the covenant humans make with each other, such as mutual promises or transactions. Every Muslim must respect and fulfill this covenant. The second is the covenant a person has made with Allah Almighty to worship Him alone, called the "True Covenant." In this way, he becomes a believer in Allah Almighty.

Tale-bearing

وَيۡلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ ﴿١﴾

(Surah Al-Hamzah. 1)

Woe to every slanderer and backbiter. (1)

هَمَّازٍ مَّشَّآءٍۭ بِنَمِيمٍ ﴿١١﴾ مَّنَّاعٍ لِّلۡخَيۡرِ مُعۡتَدٍ اَثِيۡمٍ ﴿١٢﴾

(Surah Al-Qalam: 11-12)

A slanderer, going about with slanders, (11) Hinderer of the good, transgressor, sinful, (12)

Hafiz Ibn Hajar (ra) has quoted Imam Ghazali (ra) as saying that talebearing (backbiting) is generally defined as quoting someone's saying from the person about whom it was told, and he dislikes it. For example, let him say that so-and-so was saying this about you, but the fact of backbiting does not depend on revealing what is evil, whether it is terrible for the one who said it, the one about whom it was said, or a third person. Then, it doesn't need to be expressed only with the tongue but also in writing or by gestures and innuendo.

Imam Nawawi (ra) says that a backbiter cannot enter Paradise. Backbiting is forbidden by consensus among Muslims, and there are clear arguments for its prohibition in the Book, Sunnah, and the consensus of the Ummah.

Hazrat Ibn Abbas (RA) states that these verses were revealed about Akhnas bin Shureq, who used to slander people.

Ibn Jurayj (ra) says that these verses were revealed about Walid bin Mughirah, who used to find fault with the Prophet (ﷺ) in his absence.

Hazrat Hudhayfah (RA) narrated that the Messenger of Allah (ﷺ) said! A backbiter will not enter Paradise. Hazrat Abdur Rahman bin Ghannam (RA) and Hazrat Asma bint Yazid (RA) narrated that the Messenger of Allah (ﷺ) said: The best of Allah's servants are those who, when seen, remember Allah, and the worst of Allah's servants are those who gossip and spread evil among their friends.

(Mishkat al-Musabeh)

Hazrat Ibn Abbas (RA) narrated that the Messenger of Allah (ﷺ) entered a garden (cemetery) and heard a voice from two graves, where people were being punished in their graves. He (ﷺ) said: These people are not being punished for any major sin, although in reality they are not very sinful. One was not spared from urine splashes, and the other was a gossip. Then he called for a fresh branch and cut it in half. He buried one piece in one grave and the other in the other, and said: It is hoped that the punishment of both of them will be reduced until they dry up.

(Sahih al-Bukhari)

Speech cautiousness

Hazrat Anas (RA) narrated that the Messenger of Allah (ﷺ) said: Whoever keeps his tongue shut, Allah will cover his faults (i.e., whoever hides the flaws and evils of people and does not gossip, Allah will also cover his faults). (Mazahir Haq)

Revealing someone's faults, words, or actions that he wants to hide from others is called backbiting, a major sin. Backbiting is not just saying one thing to another, but also revealing a person's actions or words to someone who would hurt them. Even if the hint is made sarcastically, it is not correct. A backbiter is a sinner, and Allah Almighty says that the words of a sinner should not be believed immediately.

A person gossiped about another person to Hazrat Umar bin Abdul Aziz (ra), so he said, "We will consider this matter, and if you have told a lie, then you are among them," referring to the verse (Surah Al-Hujuraat—6)!

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِنْ جَآءَكُمْ فَاسِقٌۢ بِنَبَاٍ فَتَبَيَّنُوْٓا اَنْ تُصِيْبُوْا قَوْمًاۢ

بِجَهَالَةٍ فَتُصْبِحُوْا عَلٰى مَا فَعَلْتُمْ نٰدِمِيْنَ﴿٦﴾

O you who believe! If a Fasiq (liar — evil person) comes to you with any news, verify it, lest you should harm people in ignorance, and afterward, you become regretful for what you have done. (6)

In Bukhari, it is narrated from Hazrat Hudaifa (RA) that he heard the Messenger of Allah (ﷺ) say: "A backbiter will not

enter Paradise." Hazrat Khwaja Hasan Basri (ra) said that whoever speaks ill of others in front of you will speak ill of you in front of others, so beware of him.

Hazrat Mus'ab bin Zubair (RA) said that, in my opinion, listening to gossip is worse than backbiting because listening to it is like permitting it.

Yahya bin Aktham (RA) said that a backbiter is worse than a magician. What a magician cannot do in a month, a backbiter can do in an instant, and also, the work of a backbiter is more harmful than the work of Satan. This is because the work of Satan is through imagination and suggestion, while the work of a backbiter is observed before the eyes.

Allah Almighty says!

حَمَّالَةَ الْحَطَبِ ﴿٤﴾

(Surah Lahab - 4)

who carries wood (thorns of Sadan, which she used to put in the way of the Prophet (ﷺ), or used to slander him). (4)

Most of the commentators have written that the word الْحَطَبِ means gossip, and gossip is called الْحَطَبِ because it is a cause of enmity and quarrel, as if it were fuel for the fire.

(Tanbiya tul-Ghafilin)

The responsibility of the one to whom gossip is spread:

Imam Nawawi (ra) says: Whoever spreads gossip that so-and-so was saying something about you or copying you should be careful of six things.

1) Do not confirm the gossiper's words because he is a transgressor, and it is not permissible to accept the news of a transgressor without verifying it.
2) Forbid him from gossiping, explain his sin, and advise him.
3) Dislike such a person for the sake of Allah because Allah Almighty dislikes him because of this action. And it is obligatory to dislike those whom Allah dislikes.
4) Tell your absent brother not to assume.
5) Do not start with curiosity and greed because of this gossip.
6) Do not start the work that the gossiper is forbidding, nor do he pass on his gossip to others, saying, "So-and-so said so and so." In this way, he will become a gossiper.

(Sharh Muslim)

Disbelief

Allah Almighty has called those who deny His existence, Oneness, or His blessings disbelievers in the Holy Quran. Since the confession of faith and disbelief are expressed with the tongue, He has described them in such detail and consistently, sometimes as a warning, sometimes as an encouragement, sometimes with the good news of Paradise, and sometimes with the mention of the terrible punishments of Hell. This shows the harm and sensitivity of this dangerous disease. Allah Almighty said in the Quran!

إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ ءَأَنذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ ○

Indeed, for those who have disbelieved, it is all the same whether you warn them or you do not: they
Do not believe.
(Surah Al Baqarah - 6)

وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ النَّارِ ۖ هُمْ فِيهَا خَالِدُونَ ﷺ

As for those who disbelieve and deny Our signs, they are the people of the Fire. They shall dwell in it forever.
(Surah Al Baqarah - 39)

وَقَالُوا قُلُوبُنَا غُلْفٌ ۚ بَل لَّعَنَهُمُ اللَّهُ بِكُفْرِهِمْ فَقَلِيلًا مَّا يُؤْمِنُونَ ○

And they said: Our hearts are veiled. Rather, Allah has cast damnation upon them for their disbelief. So, they believe only in tiny things
(Surah Al Baqarah - 88)

فَلَعۡنَةُ اللّٰهِ عَلَي الۡكٰفِرِيۡنَ O

So, the curse of Allah is upon the disbelievers.
(Surah Al Baqarah – 89)

وَلِلۡكٰفِرِيۡنَ عَذَابٌ مُّهِيۡنٌ O

And for the unbelievers, there is a humiliating punishment.
(Surah Al Baqarah – 90)

قَالُوۡا سَمِعۡنَا وَعَصَيۡنَا

They said: We have heard and disobeyed.
(Surah Al Baqarah – 93)

مَنۡ كَانَ عَدُوًّا لِّلّٰهِ وَمَلٰٓئِكَتِهٖ وَرُسُلِهٖ وَجِبۡرِيۡلَ وَمِيۡكٰٰلَ فَاِنَّ اللّٰهَ عَدُوٌّ لِّلۡكٰفِرِيۡنَ O

If someone is an enemy to Allah, His angels, and His messengers, and Jibril (Gabriel) and Mikhail (Michael), then Allah is an enemy to the disbelievers.
(Surah Al Baqarah – 98)

وَمَنۡ يَّتَبَدَّلِ الۡكُفۡرَ بِالۡاِيۡمَانِ فَقَدۡ ضَلَّ سَوَآءَ السَّبِيۡلِ O

And whoever takes infidelity in exchange for faith has undoubtedly missed the straight path.
(Surah Al Baqarah – 108)

قَالَ وَمَنۡ كَفَرَ فَاُمَتِّعُهٗ قَلِيۡلًا ثُمَّ اَضۡطَرُّهٗۤ اِلٰى عَذَابِ النَّارِ

وَبِئۡسَ الۡمَصِيۡرُ O

He (Allah) said: As for the one who disbelieves, I shall let him enjoy a little, then drag him to the punishment of the Fire. How evil an end it is!
(Surah Al Baqarah – 126)

فَاذْكُرُوْنِيْٓ اَذْكُرْكُمْ وَاشْكُرُوْا لِيْ وَلَا تَكْفُرُوْنِ ۧ

So, Remember Me, and I will remember you, and be thankful to Me, and be not ungrateful to Me.
(Surah Al Baqarah – 152)

اِنَّ الَّذِيْنَ كَفَرُوْا وَمَاتُوْا وَهُمْ كُفَّارٌ اُولٰۗىِٕكَ عَلَيْهِمْ لَعْنَةُ اللّٰهِ وَالْمَلٰۗىِٕكَةِ وَالنَّاسِ اَجْمَعِيْنَ ۙ O

Indeed, those who disbelieved and died while they were disbelievers, upon them is the curse of Allah, and of angels, and all human beings together,
(Surah Al Baqarah – 161)

وَمَثَلُ الَّذِيْنَ كَفَرُوْا كَمَثَلِ الَّذِيْ يَنْعِقُ بِمَا لَا يَسْمَعُ اِلَّا دُعَاۗءً وَّنِدَاۗءً ۭ صُمٌّۢ بُكْمٌ عُمْيٌ فَهُمْ لَا يَعْقِلُوْنَ O

An example of (calling) those who disbelieve is someone shouting at an animal that hears nothing but a call and cries. They are deaf, dumb, and blind, so they do not understand
(Surah Al Baqarah – 171)

زُيِّنَ لِلَّذِيْنَ كَفَرُوا الْحَيٰوةُ الدُّنْيَا وَيَسْخَرُوْنَ مِنَ الَّذِيْنَ اٰمَنُوْا ۘ وَالَّذِيْنَ اتَّقَوْا فَوْقَهُمْ يَوْمَ الْقِيٰمَةِ ۭ وَاللّٰهُ يَرْزُقُ مَنْ يَّشَاۗءُ بِغَيْرِ حِسَابٍ O

Adorned is the present life for those who disbelieve, and they laugh at those who believe, while those who fear Allah shall be above them on the Day of Resurrection. Allah gives provision to whom He wills without measure.
(Surah Al Baqarah – 212)

وَمَنْ يَّرْتَدِدْ مِنْكُمْ عَنْ دِيْنِهٖ فَيَمُتْ وَهُوَ كَافِرٌ فَاُولٰٓئِكَ حَبِطَتْ اَعْمَالُهُمْ فِي الدُّنْيَا وَالْاٰخِرَةِ ۚ وَاُولٰٓئِكَ اَصْحٰبُ النَّارِ ۚ هُمْ فِيْهَا خٰلِدُوْنَ O

While any one of you turns away from his faith and dies an infidel, such people are those whose deeds will go to waste in this world and in the Hereafter, and they are people of the Fire. They shall be there forever
(Surah Al Baqarah – 217)

وَالَّذِيْنَ كَفَرُوْٓا اَوْلِيٰٓـئُهُمُ الطَّاغُوْتُ ۙ يُخْرِجُوْنَهُمْ مِّنَ النُّوْرِ اِلَى الظُّلُمٰتِ ۭ اُولٰٓئِكَ اَصْحٰبُ النَّارِ ۚ هُمْ فِيْهَا خٰلِدُوْنَ ۝

As for those who disbelieve, their friends are the Rebels. They bring them out from the light into the depths of darkness. Those are people of the Fire. There, they will remain forever.
(Surah Al Baqarah – 257)

وَاللّٰهُ لَا يَهْدِي الْقَوْمَ الْكٰفِرِيْنَ O

And Allah does not give guidance to the people who disbelieve.
(Surah Al Baqarah – 264)

وَاللّٰهُ لَا يُحِبُّ كُلَّ كَفَّارٍ اَثِيْمٍ O

And Allah does not like any sinful disbeliever.
(Surah Al Baqarah – 276)

اِنَّ الَّذِيْنَ كَفَرُوْا لَنْ تُغْنِيَ عَنْهُمْ اَمْوَالُهُمْ وَلَآ اَوْلَادُهُمْ مِّنَ اللّٰهِ
شَيْـــًٔا وَاُولٰٓئِكَ هُمْ وَقُوْدُ النَّارِ O ۙ

Indeed, those who disbelieve, their wealth and their children shall not suffice them in the least against Allah. Those are the fuel of the Fire.
(Surah Ale Imran – 10)

قُلْ لِّلَّذِيْنَ كَفَرُوْا سَتُغْلَبُوْنَ وَتُحْشَرُوْنَ اِلٰى جَهَنَّمَ وَبِئْسَ الْمِهَادُ O

Say to those who disbelieve: You shall soon be overcome and gathered into Hell. Indeed, it is an evil bed.
(In which) to rest.
(Surah Ale Imran – 12)

قُلْ اَطِيْعُوا اللّٰهَ وَالرَّسُوْلَ ۚ فَاِنْ تَوَلَّوْا فَاِنَّ اللّٰهَ لَا يُحِبُّ الْكٰفِرِيْنَ O

Say: Obey Allah and the Messenger. Then, should they turn back, Allah does not love the disbelievers.
(Surah Ale Imran – 32)

اِنَّ الَّذِيْنَ كَفَرُوْا بَعْدَ اِيْمَانِهِمْ ثُمَّ ازْدَادُوْا كُفْرًا لَّنْ تُقْبَلَ تَوْبَتُهُمْ ۚ
وَاُولٰٓئِكَ هُمُ الضَّآلُّوْنَ ــــ 90 اِنَّ الَّذِيْنَ كَفَرُوْا وَمَاتُوْا وَهُمْ كُفَّارٌ فَلَنْ
يُّقْبَلَ مِنْ اَحَدِهِمْ مِّلْءُ الْاَرْضِ ذَهَبًا وَّلَوِ افْتَدٰى بِهٖ ۭ اُولٰٓئِكَ لَهُمْ
عَذَابٌ اَلِيْمٌ وَّمَا لَهُمْ مِّنْ نّٰصِرِيْنَ ــــ 91

Those who disbelieve after accepting Faith and then increase in disbelief, their repentance shall never be accepted. They are the ones who have lost their way. Those who disbelieve and die as disbelievers, even an Earth entirely of gold, shall never be accepted by any of them, even if one offers it as ransom.

They are the ones for whom there is a painful punishment, and there are no helpers.
(Surah Ale Imran - 91, 92)

يَّوْمَ تَبْيَضُّ وُجُوْهٌ وَّتَسْوَدُّ وُجُوْهٌ ۚ فَاَمَّا الَّذِيْنَ اسْوَدَّتْ وُجُوْهُهُمْ اَكَفَرْتُمْ
بَعْدَ اِيْمَانِكُمْ فَذُوْقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُوْنَ O

On a day when some faces turn bright, others turn dark. As for those whose faces turn dark (they shall be questioned): Did you disbelieve after you had accepted the Faith? Now, taste the punishment because you are used to disbelief.
(Surah Ale Imran - 106)

اِنَّ الَّذِيْنَ كَفَرُوْا لَنْ تُغْنِيَ عَنْهُمْ اَمْوَالُهُمْ وَلَآ اَوْلَادُهُمْ مِّنَ اللّٰهِ شَيْـًٔا
ۭ وَاُولٰۗىِٕكَ اَصْحٰبُ النَّارِ ۚ هُمْ فِيْهَا خٰلِدُوْنَ O

Indeed, those who disbelieve, neither their wealth nor their children shall help them against Allah, and they are the people of the Fire. They shall be there forever.
(Surah Ale Imran - 116)

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِنْ تُطِيْعُوا الَّذِيْنَ كَفَرُوْا يَرُدُّوْكُمْ عَلٰٓي اَعْقَابِكُمْ
فَتَنْقَلِبُوْا خٰسِرِيْنَ O بَلِ اللّٰهُ مَوْلٰىكُمْ ۚ وَهُوَ خَيْرُ النّٰصِرِيْنَ O
سَنُلْقِيْ فِيْ قُلُوْبِ الَّذِيْنَ كَفَرُوا الرُّعْبَ بِمَآ اَشْرَكُوْا بِاللّٰهِ مَا لَمْ يُنَزِّلْ بِهٖ
سُلْطٰنًا ۚ وَمَاْوٰىهُمُ النَّارُ ۭ وَبِئْسَ مَثْوَى الظّٰلِمِيْنَ O

O you who believe, if you obey those who disbelieve, they will make you turn back on your heels, then you shall turn into losers. Instead, Allah is your Lord and the best of all helpers. We shall put awe into the hearts of those who disbelieve since

they have associated with Allah, something for which He has not sent any authority. Their ultimate place is the Fire, and evil is the abode of the unjust.
(Surah Ale Imran: 149 – 151)

وَلَا يَحْزُنْكَ الَّذِيْنَ يُسَارِعُوْنَ فِي الْكُفْرِ ۚ اِنَّهُمْ لَنْ يَّضُرُّوا اللّٰهَ شَيْـًٔا ۗ
يُرِيْدُ اللّٰهُ اَلَّا يَجْعَلَ لَهُمْ حَظًّا فِي الْاٰخِرَةِ ۚ وَلَهُمْ عَذَابٌ عَظِيْمٌ O
اِنَّ الَّذِيْنَ اشْتَرَوُا الْكُفْرَ بِالْاِيْمَانِ لَنْ يَّضُرُّوا اللّٰهَ شَيْـًٔا ۚ وَلَهُمْ عَذَابٌ
اَلِيْمٌ O وَلَا يَحْسَبَنَّ الَّذِيْنَ كَفَرُوْٓا اَنَّمَا نُمْلِيْ لَهُمْ خَيْرٌ لِّاَنْفُسِهِمْ ۗ اِنَّمَا
نُمْلِيْ لَهُمْ لِيَزْدَادُوْٓا اِثْمًا ۚ وَلَهُمْ عَذَابٌ مُّهِيْنٌ O

Those who hasten towards disbelief should not make you grieve. They cannot harm Allah at all. Allah intends not to spare them any share in the hereafter. For them, there is a mighty punishment. Indeed, those who bought disbelief in exchange for Belief cannot harm Allah. For them, there is a painful punishment. Those who disbelieve should not think that the respite We give them is good for them. We present them with respite, only that they may increase in sin, and there is a humiliating punishment for them.
(Surah Ale Imran: 176 – 178)

لَا يَغُرَّنَّكَ تَقَلُّبُ الَّذِيْنَ كَفَرُوْا فِي الْبِلَادِ O
مَتَاعٌ قَلِيْلٌ ۚ ثُمَّ مَاْوٰىهُمْ جَهَنَّمُ ۗ وَبِئْسَ الْمِهَادُ O

The strutting of the disbelievers about the land should not deceive you. It is just a little enjoyment. After that, their resort is Hell, and it is an evil abode.
(Surah Ale Imran: 196 – 197)

وَلٰكِنْ لَّعَنَهُمُ اللّٰهُ بِكُفْرِهِمْ فَلَا يُؤْمِنُوْنَ اِلَّا قَلِيْلًا O

but Allah has cast His curse on them due to their disbelief. So, they do not believe except for a few.
(Surah An Nisa – 46)

اِنَّ الَّذِيْنَ كَفَرُوْا بِاٰيٰتِنَا سَوْفَ نُصْلِيْهِمْ نَارًا ۭ كُلَّمَا نَضِجَتْ جُلُوْدُهُمْ

بَدَّلْنٰهُمْ جُلُوْدًا غَيْرَهَا لِيَذُوْقُوا الْعَذَابَ ۭ اِنَّ اللّٰهَ كَانَ عَزِيْزًا حَكِيْمًا O

Those who have disbelieved in Our verses, We shall certainly make them enter a fire. Whenever their skins are burnt out, we shall give them other skins in their place, so that they may taste the punishment.
Indeed, Allah is All-Mighty, All-Wise.
(Surah An Nisa – 56)

وَدُّوْا لَوْ تَكْفُرُوْنَ كَمَا كَفَرُوْا فَتَكُوْنُوْنَ سَوَاۗءً فَلَا تَتَّخِذُوْا مِنْهُمْ اَوْلِيَاۗءَ

حَتّٰي يُهَاجِرُوْا فِيْ سَبِيْلِ اللّٰهِ ۭ فَاِنْ تَوَلَّوْا فَخُذُوْهُمْ وَاقْتُلُوْهُمْ حَيْثُ

وَجَدْتُّمُوْهُمْ ۠ وَلَا تَتَّخِذُوْا مِنْهُمْ وَلِيًّا وَّلَا نَصِيْرًا O ۙ

They wish that you should disbelieve, as they have disbelieved, and thus you become all alike. So, do not take friends from among them unless they migrate in the way of Allah. Then, if they turn away, seize them, and kill them wherever you find them, and do not take from among them a friend or helper.
(Surah An Nisa – 89)

وَلِلّٰهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ ۭ وَلَقَدْ وَصَّيْنَا الَّذِيْنَ اُوْتُوا الْكِتٰبَ

مِنْ قَبْلِكُمْ وَاِيَّاكُمْ اَنِ اتَّقُوا اللّٰهَ ۭ وَاِنْ تَكْفُرُوْا فَاِنَّ لِلّٰهِ مَا فِي السَّمٰوٰتِ
وَمَا فِي الْاَرْضِ ۭ وَكَانَ اللّٰهُ غَنِيًّا حَمِيْدًا O

To Allah belongs what is in the heavens and what is on earth. We have ordered those who gave the Book before you and ordered) You are to fear Allah. If you disbelieve, then what is in the heavens and what is in the earth belongs to Allah. Allah is All-Independent, Ever-Praised.
(Surah An Nisa – 131)

اِنَّ الَّذِيْنَ اٰمَنُوْا ثُمَّ كَفَرُوْا ثُمَّ اٰمَنُوْا ثُمَّ كَفَرُوْا ثُمَّ ازْدَادُوْا كُفْرًا لَّمْ
يَكُنِ اللّٰهُ لِيَغْفِرَ لَهُمْ وَلَا لِيَهْدِيَهُمْ سَبِيْلًا O

Surely, those who believed and then disbelieved, believed again and then disbelieved, then went on increasing in their disbelief - Allah is not to forgive them nor lead them on the path. (Surah An Nisa – 137)

وَاَعْتَدْنَا لِلْكٰفِرِيْنَ مِنْهُمْ عَذَابًا اَلِــيْمًا O

We have prepared, for the disbelievers among them, a painful punishment. (Surah An Nisa – 161)

اِنَّ الَّذِيْنَ كَفَرُوْا وَصَدُّوْا عَنْ سَبِيْلِ اللّٰهِ قَدْ ضَلُّوْا ضَلٰلًۢا بَعِيْدًا O

اِنَّ الَّذِيْنَ كَفَرُوْا وَظَلَمُوْا لَمْ يَكُنِ اللّٰهُ لِيَغْفِرَ لَهُمْ وَلَا لِيَهْدِيَهُمْ
طَرِيْقًا O ۙاِلَّا طَرِيْقَ جَهَنَّمَ خٰلِدِيْنَ فِيْهَآ اَبَدًا ۭ
وَكَانَ ذٰلِكَ عَلَي اللّٰهِ يَسِيْرًا O

Verily, those who disbelieve and keep others from the way of Allah have indeed strayed far away. Indeed, for those who have denied and done wrong, Allah is not one to forgive or

guide them. Except for the way to Hell, as abiders therein forever, and this unto Allah is easy.
(Surah An Nisa – 167-169)

وَالَّذِيْنَ كَفَرُوْا وَكَذَّبُوْا بِاٰيٰتِنَآ اُولٰٓئِكَ اَصْحٰبُ الْجَحِيْمِ ○

Those who disbelieve and deny Our signs are the people of the Fire. (Surah Al Maida – 10)

اِنَّ الَّذِيْنَ كَفَرُوْا لَوْ اَنَّ لَهُمْ مَّا فِي الْاَرْضِ جَمِيْعًا وَّمِثْلَهٗ مَعَهٗ لِيَفْتَدُوْا بِهٖ مِنْ عَذَابِ يَوْمِ الْقِيٰمَةِ مَا تُقُبِّلَ مِنْهُمْ ۚ وَلَهُمْ عَذَابٌ اَلِيْمٌ ○

Surely, if the disbelievers have all that is in the earth, and more besides it, to pay it as ransom against the punishment of the Day of Judgment, it shall not be accepted from them, and they will have a painful punishment.
(Surah Al Maida – 36)

تَرٰى كَثِيْرًا مِّنْهُمْ يَتَوَلَّوْنَ الَّذِيْنَ كَفَرُوْا ۭ لَبِئْسَ مَا قَدَّمَتْ لَهُمْ اَنْفُسُهُمْ اَنْ سَخِطَ اللّٰهُ عَلَيْهِمْ وَفِي الْعَذَابِ هُمْ خٰلِدُوْنَ ○

You see, many of them take the infidels (the pagans) for friends. Indeed, evil is what they have sent ahead for themselves, for Allah is angry with them, and they are to remain in torment forever.
(Surah Al Maida – 80)

وَالَّذِيْنَ كَفَرُوْا وَكَذَّبُوْا بِاٰيٰتِنَآ اُولٰٓئِكَ اَصْحٰبُ الْجَحِيْمِ ۧ

But those who disbelieved and denied Our signs are the people of the Fire.
(Surah Al Maida – 86)

Polytheism (Shirk)

Allah ﷻ says,

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَٰلِكَ لِمَنْ يَشَاءُ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدِ افْتَرَىٰ إِثْمًا عَظِيمًا O

Surely, Allah does not forgive that a partner is ascribed to Him, and He forgives anything short of that for whomsoever He wills. Whoever ascribes a partner to Allah commits a terrible sin.
(Surah An Nisa – 48)

Allah ﷻ does not Forgive Shirk, except after Repenting From it:

Allah ﷻ said that He, إِنَّ اللَّهَ لَا يَغْفِرُ أَن يُشْرَكَ بِهِ ...

Verily, Allah ﷻ forgives not those partners set up with Him (in worship),
Meaning, He does not forgive a servant if he meets Him while he is associating with partners with Him.

وَيَغْفِرُ مَا دُونَ ذَٰلِكَ لِمَن يَشَاءُ

but He forgives except that (of sins), to whom He wills, of His servants.

Imam Ahmad (ra) recorded that Abu Dhar (RA) said that the Messenger of Allah ﷺ said,

Allah ﷻ said,

يَا عِبَادِي مَا عَبَدْتَنِي وَرَجَوْتَنِي، فَإِنِّي غَافِرٌ لَكَ عَلَى مَا كَانَ فِيكَ،

"O, My servant! As long as you worship and beg Me, I will forgive you, no matter your shortcomings.

يَا عَبْدِي إِنَّكَ إِنْ لَقِيتَنِي بِقُرَابِ الْأَرْضِ خَطِيئَةً مَا لَمْ تُشْرِكْ بِي، لَقِيتُكَ بِقُرَابِهَا مَغْفِرَة

O, My servant! If you meet Me with the earth's fill of sin, yet you do not associate any partners with Me, I will meet you with its fill of forgiveness."

Only Imam Ahmad (ra) recorded this Hadith with this chain of narration.

Imam Ahmad (ra) recorded that Abu Dhar (RA) said,

"I came to the Messenger of Allah ﷺ and he said,

مَا مِنْ عَبْدٍ قَالَ: لَا إِلَهَ إِلَّا اللهُ ثُمَّ مَاتَ عَلَى ذَلِكَ، إِلَّا دَخَلَ الْجَنَّة

"No servant proclaims, 'There is no deity worthy of worship except Allah,' and dies on that belief, but will enter Paradise."

I said, "Even if he committed adultery and theft!"

وَإِنْ زَنَى وَإِنْ سَرَق

He said, "Even if he committed adultery and theft."

I asked again, "Even if he committed adultery and theft!"

وَإِنْ زَنَى وَإِنْ سَرَقَ ثَلَاثًا

He said, "Even if he committed adultery and theft."

The fourth time, he said, عَلَى رَغْمِ أَنْفِ أَبِي ذَر

"Even if Abu Dhar's (RA) nose was in the dust."

Abu Dhar (RA) departed while pulling his izar and saying, "Even if Abu Dhar's (RA) nose was put in the dust."

Ever since that happened, Abu Dhar (RA) used to narrate the Hadith and then comment, "Even if Abu Dhar's (RA) nose was put in the dust."

The Two Sahah recorded this Hadith.

Al-Bazar (ra) recorded that Ibn Umar (RA) said,

"We used to refrain from begging (Allah) for forgiveness for those who commit major sins until we heard our Prophet reciting,

إِنَّ اللَّهَ لاَ يَغْفِرُ أَن يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَن يَشَاء

(Verily, Allah ﷻ forgives not that partners should be set up with Him (in worship), but He forgives except that (anything else) to whom He wills ;),

And his saying,

أَخَّرْتُ شَفَاعَتِي لِأَهْلِ الْكَبَائِرِ مِنْ أُمَّتِي يَوْمَ الْقِيَامَة

I have reserved my intercession on the Day of Resurrection for those among my Ummah who commit major sins."

Allah's ﷻ statement,

... وَمَن يُشْرِكْ بِاللَّهِ فَقَدِ افْتَرَى إِثْمًا عَظِيمًا ۞

And whoever sets up partners with Allah in worship has indeed invented a tremendous sin.

It is similar to His statement,

إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ

Verily, joining others in worship with Allah is a great Zulm (wrong). (31:13)

In the Two Sahah, it is recorded that Hazrat ibn Mas`ud (RA) said,

"I said, `O Messenger of Allah (ﷺ)! Which is the greatest sin?' He said,

أَنْ تَجْعَلَ لِلّٰهِ نِدًّا وَهُوَ خَلَقَك

To make a rival with Allah while He Alone created you." (Tafsir Ibn Kathir)

If the polytheist dies without repentance, he will never be forgiven. For all sins other than shirk, Allah will forgive whomever He wills and punish whomever He wills. Shirk is a grave crime. Allah created him, provided him with sustenance, and fulfilled all his needs. But the folly of the polytheist is that he is grateful to other than Allah. Even in this world, if a person owns something and others start considering someone else as its owner, how disgusted will the original owner feel?

Allah Ta'ala has warned against polytheism in stringent terms and has mentioned the severest punishment for it because the abomination is only for Allah Ta'ala.

إِنَّ اللّٰهَ لَا يَغْفِرُ اَنْ يُّشْرَكَ بِهٖ وَيَغْفِرُ مَا دُوْنَ ذٰلِكَ لِمَنْ يَّشَاءُ ۚ
وَمَنْ يُّشْرِكْ بِاللّٰهِ فَقَدْ ضَلَّ ضَلٰلًا بَعِيْدًا O

Surely, Allah does not forgive that a partner is ascribed to Him, and forgives anything short of that for whomsoever He wills. Whoever ascribes a partner to Allah has indeed gone far astray.
(Surah An Nisa - 116)

Shirk shall not be forgiven. In Reality, the Idolaters Worship Satan:

Polytheists will have taken other than the proper path, deviated from guidance and righteousness, destroyed themselves in this life and the Hereafter, and lost contentment in this life and the Hereafter.

Juwaybir (ra) said that Ad-Dahhak (ra) said about Allah's statement,
"The idolaters claimed that the angels are Allah's daughters, saying, `We only worship them so that they bring us closer to Allah.'
So, they took the angels as gods, made the shapes of girls, and decided, `these (idols) resemble the daughters of Allah (i.e., the angels), whom we worship.'"

This is similar to Allah's ﷻ statements, أَفَرَءَيْتُمُ اللَّتَ وَالْعُزَّى

Have you then considered Al-Lat and Al-`Uzza? (53:19)

And they make the angels who are servants of the Most Gracious (Allah) females. (43:19)
and they have invented a kinship between Him and the Jinn. (37:158)

Satan has commanded them to do this and made it seem fair and beautiful in their eyes. Consequently, they are worshipping Satan in reality, just as Allah said in another Ayah,

أَلَمْ أَعْهَدْ إِلَيْكُمْ يَبَنِى ءَادَمَ أَن لاَّ تَعْبُدُواْ الشَّيطَـنَ

Did I not command you, O Children of Adam (AS), that you should not worship Satan (36:60)

Allah ﷻ said that, on the Day of Resurrection, the angels should proclaim about the idolaters who worshipped them in this life:

بَلْ كَانُوا يَعْبُدُونَ الْجِنَّ أَكْثَرُهُم بِهِم مُّؤْمِنُونَ

Nay, but they used to worship the Jinn; most were believers in them. (34:41)

Allah ﷻ cursed him, expelled him, and banished him from His mercy and His grace.

Allah ﷻ says!

اِنَّهٗ مَنْ يُّشْرِكْ بِاللّٰهِ فَقَدْ حَرَّمَ اللّٰهُ عَلَيْهِ الْجَنَّةَ وَمَاْوٰىهُ النَّارُ ؕ

وَمَا لِلظّٰلِمِيْنَ مِنْ اَنْصَارٍ O

Whoever ascribes any partner to Allah, Allah has prohibited for him the Jannah (the Paradise), and his shelter is the Fire, and there will be no supporters for the unjust.
(Surah Al Maida - 72)

Allah ﷻ says in another place!

اَيُشْرِكُوْنَ مَا لَا يَخْلُقُ شَيْـًٔا وَّهُمْ يُخْلَقُوْنَ O

وَلَا يَسْتَطِيْعُوْنَ لَهُمْ نَصْرًا وَّلَاۤ اَنْفُسَهُمْ يَنْصُرُوْنَ O

Do they associate those with Allah who do not create anything; rather, they are created (themselves)? And they (the alleged

partners) cannot extend any help to them, nor can they help themselves.
(Surah Al Aaraf: 191-192)

Almighty Allah says in the Quran that polytheists are impure, and after this year, they should not come to the Holy Masjid (Bait Ullah).

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِنَّمَا الْمُشْرِكُوْنَ نَجَسٌ فَلَا يَقْرَبُوا الْمَسْجِدَ الْحَرَامَ بَعْدَ عَامِهِمْ هٰذَا ۚ

O you who believe, the Mushrik are impure indeed, so let them not approach Al-Masjid-ul-Haram after this year.
(Surah At Touba – 28)

Hypocrisy

The Hypocrites:

Allah ﷻ begins to describe the hypocrites who profess belief while concealing disbelief. Since the matter of the hypocrites is vague and many people do not realize their actual reality, Allah ﷻ mentioned their description in detail. Each of the characteristics Allah used to describe them is a type of hypocrisy. Allah ﷻ revealed Surah At-Taubah and Surah Al-Munafiqun about the hypocrites. He also mentioned the hypocrites in Surah An-Nur and other Surahs so that their descriptions would be known and their ways and errors could be avoided.

Meaning of Nifaq:

Nifaq means to show conformity - or agreement - and to conceal evil. Nifaq has several types:

- Nifaq in the creed that causes its people to reside in Hell for eternity and
- Nifaq is one of the major sins, as we will explain soon, Allah willing.

Ibn Jurij (ra) said of the hypocrite that,
"His actual deeds are different from what he publicizes, what he conceals is different from what he utters, his entrance and presence are not the same as his exit and absence."

The Beginning of Hypocrisy:

The characteristics of the hypocrites were revealed in Madinah Munawara because there were no hypocrites in Makkah. Instead, the situation in Makkah was the opposite: some people were forced to pretend they were disbelievers while their hearts concealed their faith. Afterward, the Messenger of Allah (ﷺ) migrated to Madinah, where the Ansar from the tribes of Aws and Khazraj resided. They used to worship idols during the pre-Islamic period of ignorance, just as the rest of the Arab idolaters. Three Jewish tribes lived in Al-Madinah: Banu Qainuqah, allies of Al-Khazraj; Banu An-Nadir, allies of the Aws; and Banu Qurizah, allies of the Aws. Many members of the Aws and Khazraj tribes embraced Islam. However, only a few Jews embraced Islam, such as Abdullah bin Salam (RA).

During the early stage of Madinah, there were no hypocrites because the Muslims were not strong enough to be feared yet. On the contrary, the Messenger of Allah (ﷺ) conducted peace treaties with the Jews and several other Arab tribes around Madinah. Soon after, the Battle of Badr occurred, and Allah granted Islam and its people victory.

Abdullah bin Ubai bin Salol was a leader in Madinah. He was Al-Khazraj's chief, and during the period of Jahiliya, he was the master of both tribes - Aws and Khazraj. They were about to appoint him their king when

the Message (ﷺ) reached Madinah, and many in Madinah embraced Islam.

Ibn Salol's heart was filled with hatred against Islam and its people. When the Battle of Badr took place, he said, "Allah's religion has become apparent." So, he pretended to be Muslim, along with many of those who were just like him, as well as many among the People of the Book.

Then, hypocrisy began in Madinah and among the surrounding nomadic tribes. As for the immigrants, none of them were hypocrites since they emigrated willingly (seeking Allah's pleasure). Instead, when Muslims relocated from Makkah, they were forced to abandon all of their wealth, offspring, and land; they would do so, seeking Allah's reward in the Hereafter.

إِنَّ الْمُنٰفِقِيْنَ فِي الدَّرْكِ الْاَسْفَلِ مِنَ النَّارِ ۚ وَلَنْ تَجِدَ لَهُمْ نَصِيْرًا ۙ

Indeed, the hypocrites are at the lowest level of the fire,
And you shall never find a helper for them.
(Surah An Nisa - 145)

The Hypocrites and the Friends of Disbelievers are in the Lowest Depth of the Fire unless they repent.

Verily, the hypocrites will be in the lowest depths of the Fire on the Day of Resurrection due to their tremendous Kufr. Al-Wallaby (Ali bin Abi Talhah) said that Ibn Abbas (RA) said, فِي الدَّرْكِ الأَسْفَلِ مِنَ النَّارِ (in the lowest depths (grade) of the Fire), in the bottom of the Fire.

Other scholars said that,

The Fire has ever-lower depths just as Paradise had ever-higher grades.

Ibn Jarir (ra) recorded that Abdullah bin Mas`ud (RA) said that,

إِنَّ الْمُنَافِقِينَ فِي الدَّرْكِ الأَسْفَلِ مِنَ النَّارِ

(Verily, the hypocrites will be in the lowest depths (grade) of the Fire),

"Inside coffins of Fire that surround them, for they are closed and sealed in them."

Ibn Abi Hatim (ra) recorded that when Ibn Mas`ud (RA) was asked about the hypocrites, he said,

"They will be placed in coffins made of fire and closed in them in the lowest depth of the Fire."

وَلَن تَجِدَ لَهُمْ نَصِيرًا ﴿﴾... no helper will you find for them.

To save them from their misery and painful torment, Allah ﷻ then states that whoever among the hypocrites repents in this life, Allah will accept his repentance and sorrow; if his repentance is sincere, he will follow it by performing righteous deeds, all the while depending on his Lord.

Allah ﷻ said,

إِلاَّ الَّذِينَ تَابُواْ وَأَصْلَحُواْ وَاعْتَصَمُواْ بِاللّهِ وَأَخْلَصُواْ دِينَهُمْ لِلّهِ ...

Except those who repent (from hypocrisy), do righteous good deeds, depend on Allah, and purify their religion for Allah. Replacing showing off with sincerity, so that their good deeds will benefit them, even if they were minute.

... فَأُولَـٰئِكَ مَعَ الْمُؤْمِنِينَ ...

Then, they will be with the believers.
(Tafsir Ibn Kathir)

Just as there are different forms of faith and disbelief, there are many forms of hypocrisy. One is the hypocrisy of belief, that is, outwardly claiming to believe in the monotheism of Allah, His Messenger, angels, and predestination, but inwardly denying all of them. This is the hypocrisy that existed during the time of the Messenger of Allah ﷺ. The same hypocrisy has been called Kufr in the Holy Quran. And about this hypocrisy, the promise has come that the abode of the hypocrites in hell is even lower than that of the disbelievers. Then, gradually, it happened that the habits, traits, and manners of these hypocrites also started to be called hypocrisy because most of the things in them tarnish a person's moral and practical life, which are not compatible with Islam due to being contrary to the teachings of Islam and high human values. When the religious life of the Muslims declined, they started adopting the things that the hypocrites used to do. Religious scholars called it practical hypocrisy.

What is meant to be warned against is this practical hypocrisy. Adopting lies in communication, not fulfilling promises, and betraying trust. It is hazardous to find these habits among Muslims. Muslims should be careful of these bad habits; otherwise, they will have to suffer severe punishment in the hereafter.
(Mazahir-al-Haq)

Speech cautiousness

In Sahih al-Bukhari, Hazrat Abu Hurairah (RA) says that the Messenger of Allah ﷺ said! On the Day of Resurrection, the worst among people in the sight of Allah will be those who are two-faced if you come to this side with one face and go to that side with the other face.

(That is, whoever has it should talk like that.

It was narrated from Hazrat Abdullah bin Umar (RA) that the Prophet (ﷺ) said that whoever has four habits in them is a pure hypocrite, and whoever has one of the four things in them. There is a thing of hypocrisy in it until it leaves. (Those four things are) When he is made trustworthy, he betrays him, and when he speaks, he lies, and when he promises, he breaks it, and when he fights, he acts foolishly. (Sahih al-Bukhari)

In the eyes of the hypocrite, life is more valuable than faith. Therefore, he hesitates to go against the way of Allah, and the believer is destined for Allah's pleasure. He lives for Allah and dies for Him. Nothing can stop him from breaking and giving his life to Allah.

The hypocrites deceive the Muslims by wearing the cloak of Islam. However, they do not understand that they are the real deceivers because the consequences of this hypocrisy will fall on them. They do everything with duplicity, so they are constantly feared, keeping us from opening up to others. A hypocrite has lost credibility among the parties; no party trusts him, no matter how many oaths he swears. Muslims have been warned not to share their secrets with the disbelievers except with other

Muslims. Still, the hypocrite always desires friendship with the disbelievers and polytheists because he does not trust in the Self of Allah in his heart.

Allah Almighty says that I do not get anything by punishing you people. This punishment is the reward for your actions. The matter of punishment is the requirement of your disbelief and hypocrisy. When you free yourself from hypocrisy, purify your soul, and accept faith in this world and gratitude for the blessings of Allah, then you are free and secure otherwise. Such a death will come upon you that then eternal hell will be your destiny.

Malice

When anger does not have the power to retaliate by confiscating, a kind of depression is created in the person's heart; it is called malice. When anger does not come to the surface, its ferment remains in the heart. Talk escalates, and resentments arise. Hatred is that which, by authority and purpose, harbours evil and ill will in the heart of someone and also takes measures to hurt him. The spiteful will not be forgiven.

It was narrated from Anas bin Malik (RA) that the Messenger of Allah (ﷺ) said, "Do not be envious of one another, do not be jealous, and do not backbite, and be servants of Allah and be brothers, and it is not permissible for a Muslim to talk to his brother apart from more than three days. (i.e., remain disconnected).

(Sahih al-Bukhari)

It is narrated from Hazrat Zubair (RA) that the Messenger of Allah (ﷺ) said! The disease of old nations has sneaked towards you. That disease is envy and malice. It is a shaving adjective. I do not say that it shaves hair, but it shaves religion. (Narrated by al-Tirmidhi)

The Messenger of Allah (ﷺ) said that no one should convey to me anything terrible related to my Companions because I want to come out of my house to them with my chest bare and be safe.
(Narrated by al-Tirmidhi)

People who profess Islam also have hatred in their hearts towards their other Muslim brothers. They oppose each other to advance their interests in the world. And this opposition sometimes escalates to such an extent that they resort to beatings and killings.

Allah ﷻ said!

وَنَزَعْنَا مَا فِيْ صُدُوْرِهِمْ مِّنْ غِلٍّ اِخْوَانًا عَلٰي سُرُرٍ مُّتَقٰبِلِيْنَ O

We shall have removed whatever grudge they had in their hearts, (thus making them) brothers, sitting on couches, face to face.
(Surah Al Hijr - 47)

Al-Qasim (ra) narrated that Abu Ummah (RA) said:
"The people of Paradise will enter Paradise with whatever enmity is left in their hearts from this world. Then, when they come together, Allah will remove whatever hatred the world has left in their hearts."
Then he recited:

وَنَزَعْنَا مَا فِي صُدُورِهِم مِّنْ غِلٍّ

(And we shall remove any deep feeling of bitterness from their breasts.

This is how it was narrated in this report, but Al-Qasim bin Abdur-Rahman (ra) is weak in his chain of transmission from Abu Umamah (ra). However, this is in accord with the report in the Sahih where Qatadah (ra) says,
"Abu Al-Moutawakel An-Naji (ra) told us that Abu Sa`id Al-Khudri (RA) told them that the Messenger of Allah (ﷺ) said:

يَخْلُصُ الْمُؤْمِنُونَ مِنَ النَّارِ، فَيُحْبَسُونَ عَلَى قَنْطَرَةٍ بَيْنَ الْجَنَّةِ وَالنَّارِ.
فَيُقْتَصُّ لِبَعْضِهِمْ مِنْ بَعْضٍ مَظَالِمُ كَانَتْ بَيْنَهُمْ فِي الدُّنْيَا حَتَّى إِذَا هُذِّبُوا
وَنُقُّوا، أُذِنَ لَهُمْ فِي دُخُولِ الْجَنَّة

The believers will be removed from the Fire, and they will be detained on a bridge between Paradise and Hell. Then, judgment will be passed between them concerning any wrong they have committed in this world against one another until they are cleansed and purified. Then permission will be given to them to enter Paradise."
(Tafsir Ibn Kathir)

Allah ﷻ says in the Qur'an!

وَالَّذِيْنَ جَاءُوْ مِنْۢ بَعْدِهِمْ يَقُوْلُوْنَ رَبَّنَا اغْفِرْ لَنَا وَلِاِخْوَانِنَا
الَّذِيْنَ سَبَقُوْنَا بِالْاِيْمَانِ وَلَا تَجْعَلْ فِيْ قُلُوْبِنَا غِلًّا لِّلَّذِيْنَ اٰمَنُوْا
رَبَّنَآ اِنَّكَ رَءُوْفٌ رَّحِيْمٌ ○ ۝

And for those who came after them, saying, Our Lord, forgive us and those of our brothers who preceded us in faith, and do not place in our hearts any hatred against those who believe; Surely, Our Lord, you are Very-Kind, Very-Merciful.
(Surah Al Hasher - 10)

Being free of hatred and envy is a symbol of the heavenly:

Referred Imam Ahmad (ra) and Anas bin Malik (RA) Ibn Kathir (ra) says: We were sitting with the Prophet (ﷺ), He (ﷺ) said now before you a man will come, who is from

heaven, is the one just came from the Ansar whose beard fresh ablution drops were dropping and were on the left hand to his slippers. The next day, the same thing happened, and the man entered the state. When the Prophet (ﷺ) went up to the council, Abdullah bin Omro bin al-Aas (RA) went after him. So that we can find out the secrets of heaven, he told him, "I swore in a feud that would not be my home for three days." If you consider it appropriate for the three-day spectacular, show me a place to stay here. He agreed. Abdullah bin Omro (RA) spends three nights with him. He did not wake up at night for prayer. He mentioned some when he went to sleep and went up for the Morning Prayer. However, throughout this period, except for his words, I did not hear a word of welcome.

Next were the third nights, and they were about to come down in my heart for his actions. So, I was going to leave. I told him I had no problems at home. But in three days, we listened to Rasool Allah (ﷺ) that a heavenly person is going to come to you, who is for you. But I wonder why I did not see any significant process you are doing. What is the status of it? He said I do not do it unless you have visited. When I heard it was coming back to me, he said that yes, there is one thing: I do not keep hate in my heart toward Muslims and do not harm anyone, do not envy. This good thing is given to you.

Abdullah (RA) said that is the adjective the above has given you. Ibn Kathir (RA) says that Imam Nisai (RA) mentioned the action in his book with authentic references.

Imprecation

لَا يُحِبُّ اللّٰهُ الْجَـهْرَ بِالسُّوْٓءِ مِنَ الْقَوْلِ اِلَّا مَنْ ظُلِمَ ؕ

وَكَانَ اللّٰهُ سَمِيْعًا عَلِيْمًا ﴿۱۴۸﴾

(Surah An-Nisa: 148)

Allah does not like that the evil should be uttered in public except by him who has been wronged. And Allah is Ever All-Hearer, All-Knower. (148)

Allah does not like to utter evil speech against anyone, nor does he want to harm anyone with his tongue, except for the oppressed, because it is permissible to utter evil speech against the oppressed, and the wicked deeds of the oppressor can also be mentioned.

It was narrated from Abu Hurairah (RA) that the Messenger of Allah (ﷺ) said: Whoever believes in Allah and the Last Day should speak good or remain silent, and whoever believes in Allah. The Last Day should not harm his neighbour, and whoever believes in Allah and the Last Day should honour his guest.

(Bukhari and Muslim)

Hazrat Samurah bin Jundub (RA) said that the Messenger of Allah (ﷺ) said! Do not curse each other like this, lest Allah curse you, nor do you invoke the wrath of Allah, nor do you invoke the Fire. (Tirmidhi)

Speech cautiousness

Hazrat Jabir (RA) reported that the Messenger of Allah (ﷺ) said! Do not invoke evil against yourself, your children, or your wealth, lest you invoke Allah at a favourable time, and He accepts your supplication.

(Sahih Muslim)

The Messenger of Allah (ﷺ) said: "None of you should wish for death because of any hardship. If he is forced to do so and wants to pray, he should pray like this: O Allah! Keep me alive as long as life is good for me, and when death is good for me, give me death."

(Mishkat Sharif)

Falsely finding fault

Hazrat Mu'adh bin Anas (RA) said: The Messenger of Allah (ﷺ) said: "Whoever saves a Muslim from hypocrisy, Allah will send angels to help him and will protect him from Hell on the Day of Resurrection. And whoever says something to a Muslim that is bad for him, and he intends to find fault with him, Allah will imprison him on the bridge of the people of Hell until his punishment is completed or he pleases him." (Mishkat Sharif, Sunan Abu Dawud)

Hazrat Uqbah bin Amir (RA) said: The Messenger of Allah (ﷺ) said: Whoever sees a flaw in a Muslim and conceals it, his reward will be like that of the one who saved a girl who was buried alive. (Musnad Ahmad, Jami' Tirmidhi, Mishkat Sharif)

Zaid (RA) narrates that a man was brought to Abdullah bin Mas'ud (RA), and people say, "This is the man whose beard was dripping with wine." Abdullah bin Mas'ud (RA) said: "We are forbidden from looking into someone's flaws, and if something becomes apparent, we will take action against him." (Sunan Abu Dawud)

Imran bin Khalid al-Khazei (RA) said: "Hasan (RA) said: 'O son of Adam (AS)! You will not attain the sweetness of faith until you give up looking into people's flaws and begin to eliminate the flaws that are within you. Then, when the defect disappears, whatever you do after that, do it purely for the betterment of your soul. Such a person becomes the most beloved of all servants to Allah Almighty.

Language Obscenity

The word of Allah is!

قُلْ اِنَّمَا حَرَّمَ رَبِّيَ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَ الْاِثْمَ وَالْبَغْيَ بِغَيْرِ

الْحَقِّ وَاَنْ تُشْرِكُوْا بِاللّٰهِ مَا لَمْ يُنَزِّلْ بِهٖ سُلْطٰنًا وَّاَنْ تَقُوْلُوْا عَلَى اللّٰهِ

مَا لَا تَعْلَمُوْنَ﴿ ۳۳ ﴾

(Surah Al-Araf: 33)

Say (O Muhammad ﷺ): "(But) the things that my Lord has indeed forbidden are Al-Fawahish (great evil sins, every kind of unlawful sexual intercourse,) whether committed openly or secretly, or by language, sins (of all kinds), unrighteous oppression, joining partners (in worship) with Allah for which He has given no authority, and saying things about Allah of which you do not know." (33)

The Messenger of Allah (ﷺ) said: "Paradise will be forbidden to a person who utters obscenities." The Messenger of Allah (ﷺ) said: "There will be people in Hell whose mouths will emit impurity, and their stench will make all the inhabitants of Hell cry out and ask who they are." They will be told that they are people who used to love obscenities and use obscene language. Sheikh Ibrahim bin Maisarah (ra) said: "Whoever utters obscene language will have a mouth like a dog on the Day of Resurrection." (Kimiya-e-Saadat)

Speech cautiousness

The Messenger of Allah (ﷺ) said: "Cursed is he who abuses his parents." The people asked: "O Messenger of Allah (ﷺ), who would do that?" He (ﷺ) replied that whoever insults another person's parents then insults the parents of the person who insulted him, so this insult is from him. Abusing a Muslim is a sin, and killing him is disbelief. The Messenger of Allah (ﷺ) also forbade insulting polytheists and infidels. Similarly, he also forbade cursing an individual or a nation, but one can curse an action, such as Allah's curse, on the disbelievers and the oppressors.

Hazrat Urwah bin Zubair (RA) narrated from Hazrat Aisha Siddiqah (RA) that she said that the Messenger of Allah (ﷺ) said: The worst of people is the one whom people leave because of obscenity. (Sahih Bukhari)

Hazrat Abu Hurairah (RA) narrated that the Messenger of Allah (ﷺ) said: A servant does something that displeases Allah without thinking it is a small thing, as a result of which he wakes up in the fire of Hell for seventy years.

(Sahih Bukhari)

Hazrat Aisha Siddiqah (RA) narrated that the Messenger of Allah (ﷺ) said: The most hated person to Allah is the quarrelsome one. (Sahih Muslim)

Negligence in speech

Hazrat Hudhayfah (RA) narrated that the Messenger of Allah (ﷺ) said: No one should say: 'What Allah and I will,' but instead he should say: "What Allah wills is what I will." (Abu Dawud, Sunan An-Nasa'i)

Hazrat Abdullah bin Abbas (RA) narrated that a man came to the Messenger of Allah (ﷺ) and, in the middle of a conversation, said: "What Allah and His Messenger (ﷺ) will." He (ﷺ) said: "Do you associate partners with Allah?" Say whatever Allah, the One and Only, desires.

(Nisai, Ibn Majah)

Imam Nawawi (ra) says that according to the Sunnis' doctrine, lying is also the act of reporting something contrary to something, whether intentionally or in ignorance. Saying something on behalf of Allah or the Messenger of Allah (ﷺ) that is not proven is a major sin.

فَمَنْ اَظْلَمُ مِمَّنِ افْتَرٰى عَلَى اللّٰهِ كَذِبًا لِّيُضِلَّ النَّاسَ بِغَيْرِ عِلْمٍ ؕ اِنَّ اللّٰهَ

لَا يَهْدِى الْقَوْمَ الظّٰلِمِيْنَ ﴿۱۴۴﴾

(Surah Al-Anam: 144)

Then who does more wrong than one who invents a lie against Allah, to lead humankind astray without knowledge. Certainly, Allah guides not the people who are Zalimeen (polytheists and wrong-doers)." (144)

وَمَنْ اَظْلَمُ مِمَّنِ افْتَرٰى عَلَى اللّٰهِ كَذِبًا اَوْ كَذَّبَ بِاٰيٰتِهٖ ؕ اِنَّهٗ لَا يُفْلِحُ

الظّٰلِمُوْنَ ﴿ ٢١ ﴾

(Surah Al-Anam: 21)

And who does more wrong aggression, and then he who invents a lie against Allah or rejects His Ayat (proofs, evidences, verses, lessons, or revelations)? Verily, the Zalimun (polytheists and wrong-doers) shall never be successful. (21)

قُلْ اِنَّ الَّذِيْنَ يَفْتَرُوْنَ عَلَى اللّٰهِ الْكَذِبَ لَا يُفْلِحُوْنَ ؕ ﴿ ٦٩ ﴾

(Surah Yunus - 69)

Say: "Verily, those who invent a lie against Allah will never be successful" - (69)

It was narrated from Jundub (RA) that the Messenger of Allah (ﷺ) said: A man said: "By Allah! Allah will not forgive so-and-so." Allah said: "Who is it that swears by Me that I will not forgive so-and-so? I have forgiven so-and-so and made your deeds worthless." (Sahih Muslim)

Hazrat Abu Hurairah (RA) said: "I swear by Him in Whose Hand is my soul that speaking some things destroys a person's worldly life and the Hereafter."

(Tafsir Baghwi)

Undue Praise

Praise without due cause is undesirable and involves exaggeration, hypocrisy, and lying.

Hazrat Umar (RA) narrated that the Messenger of Allah (ﷺ) said: Do not exaggerate in praising me as the Christians exaggerated about Jesus, the son of Mary (AS). So, I am a servant of Allah, so say about me that you (ﷺ) are the servant of Allah and His Messenger (ﷺ).
(Bukhari and Muslim)

No matter how little you praise Allah, His Holy Essence encompasses all the perfect attributes. Syed al-Awaleen wa al-Akhireen Hazrat Muhammad (ﷺ) is the creation of Allah. He is the best and most noble. Praising him (ﷺ) is a great blessing. Praising and glorifying the Holy Prophet (ﷺ) is a matter of great reward, but it is not permissible to go beyond the limit. He (ﷺ) said: Do not go so far in praising me that you abandon monotheism and become involved in polytheism.

Hazrat Hassan (RA) said: "Whoever prays for a long life for an oppressor, it is as if he has expressed the wish that Allah Almighty will grant him a long life." His disobedience continued in the land. The oppressor and the transgressor deserve to be condemned so that they may cease their oppression and transgression. They do not deserve praise.

The Messenger of Allah (ﷺ) said that Allah is displeased with the praise of the transgressor. (Bayhaqi)

Speech cautiousness

Hazrat Abdullah bin Mubarak (RA) narrated that whoever praises his brother to his face is as if he has put a sharp knife to his neck.

Hazrat Hammam bin Harith (RA) said that a man started praising Hazrat Uthman (RA) in his assembly, so Hazrat Miqdad (RA) got up on his knees and threw pebbles in the face of the one praising him. Hazrat Uthman (RA) said, "Why did you do that?" Hazrat Miqdad (RA) said, "The Messenger of Allah (ﷺ) ordered that the faces of those who praise him be covered with dust."

Hazrat Abu Musa (RA) narrated that the Prophet (ﷺ) heard a man praising another with exaggeration, so he said, "O man! You have destroyed him or broken his back.
(Bukhari and Muslim)

Ibn Battal (ra) said that whoever exaggerates in praising someone and describes qualities that are not in him, that person will become a victim of egoism. He will start thinking he is worthy of this position and will waste his deeds. The desire to work harder will disappear within him.

Duplicity

Duplicity is also a type of gossip. Such a person is the worst because, like a hypocrite, he lies to spread discord among people and adopts false methods. He attends each party and shows that he is their companion and the opponent of the others. This is the work of hypocrites, lying, deceiving, and gaining the secrets of others. However, whoever goes to them to make amends, says something that benefits the other party, explains the other party's excuse to them, hides their dislikes, and conveys goodwill to each other is doing a good deed. (Fath al-Bari)

A person with a double-tongued tongue takes advantage of the hostility of two enemies. He assures the person he meets of his sincerity and support while speaking ill of the other party. It is rare for this person to meet two opposing people and prevent them from speaking ill of each other.

Narrated by Ammar bin Yasir (RA) that the Messenger of Allah (ﷺ) said: Whoever has two faces in this world, on the Day of Resurrection, there will be two tongues of fire coming out of his mouth. (Bukhari)

Narrated by Abu Hurairah (RA) that the Messenger of Allah (ﷺ) said: The worst of the servants of Allah on the Day of Resurrection will be the one who is double-tongued, who says something to one side and something to the other. (Bukhari and Muslim)

Narrated by Abu Hurairah (RA) that the Messenger of Allah (ﷺ) said: The worst of the two-tongued is the one who

comes to one side and supports it and then goes to the other side and becomes its companion. (Sahih Bukhari)

Disclosure of personal faults

Hazrat Abu Hurairah (RA) said: I heard the Messenger of Allah (ﷺ) saying: All of my Ummah will be forgiven except those who commit open sins. Disclosure of sin also includes a person committing a sin at night and speaking to people in the morning about it. At the same time, Allah Almighty has covered it up all night, and in the morning, he removes the cover of Allah Almighty from over himself. (Sahih Muslim)

Breaking a promise

وَاَوۡفُوۡا بِالۡعَهۡدِ ۚ اِنَّ الۡعَهۡدَ كَانَ مَسۡـُٔوۡلًا ﴿۳۴﴾

(Surah Bani Israel: 34)

And fulfil (every) covenant. Verily! The covenant will be questioned about. (34)

وَالَّذِيۡنَ هُمۡ لِاَمٰنٰتِهِمۡ وَعَهۡدِهِمۡ رٰعُوۡنَ ۙ ﴿۸﴾

(Surah Al-Mominun - 8)

Those who are faithfully true to their Amant (all the duties which Allah has ordained, honesty, moral responsibility, and trust) and to their covenants; (8)

The Messenger of Allah (ﷺ) said! A promise is like a loan; it is not right to go back on it. Allah Almighty says while praising Hazrat Ismail (AS):

وَاذۡكُرۡ فِى الۡكِتٰبِ اِسۡمٰعِيۡلَ ۚ اِنَّهٗ كَانَ صَادِقَ الۡوَعۡدِ وَكَانَ رَسُوۡلًا نَّبِيًّا ۚ O

He mentioned in the Book (the story of) Ismail (AS) that he was indeed true to his promise and was a messenger, a prophet. (Surah Maryam - 54)

A companion (RA) says: I made a sale (trade) with the Messenger of Allah (ﷺ), and I said: I will come to such and such a place to meet you (ﷺ). I forgot. On the third day, I

remembered, so I went there, and he (ﷺ) was there waiting for me. He (ﷺ) said: O young man, I have been waiting for you for three days.

Allah says in the Holy Quran:

فَبِمَا نَقْضِهِمْ مِّيثَاقَهُمْ لَعَنَّٰهُمْ وَجَعَلْنَا قُلُوبَهُمْ قَٰسِيَةً ۚ

So, because they broke their pledge, we cursed them and made their hearts hard.
(Surah Al Maida - 13)

Breaking the Covenant

Those who break this covenant, even though they pledged and vowed to keep it, break it, and deny it ever existed, have avoided the clear path and deviated from the path of guidance to the path of misguidance.
Allah then mentioned the punishment that befell those who broke His covenant and the pledge they gave Him,

فَبِمَا نَقْضِهِم مِّيثَاقَهُمْ لَعنَّاهُمْ …

As they broke their covenant, they cursed them...

Allah ﷻ states, because they broke the promise that We took from them, We cursed them, led them away from the truth, and expelled them from guidance,

…وَجَعَلْنَا قُلُوبَهُمْ قَاسِيَةً…

and made their hearts grow hard...,
And they do not heed any word of advice that they hear because of the hardness of their hearts.

Muslims have been warned that Allah Almighty will seize those who do not fulfill their promises. Do not do this, lest you become a source of calamity for yourselves by breaking your promises.

Regarding the hypocrites, Allah Almighty says that they promised the Messenger of Allah (ﷺ) that they would not turn their backs on the battlefield or flee from war, but despite this, they violated it.

They also promised that whenever Allah gave us some wealth, we would provide charity in Allah's way, but when the wealth came, our intention changed, and we did not give charity.

The Messenger of Allah (ﷺ) said! He has no faith who is not a believer, and he has no religion who is not true to his promise. (Musnad Ahmad)

Calling a Muslim a disbeliever

The sin of calling a Muslim a disbeliever will return to him, and the sin and crime of considering his brother inferior will also befall him.

Whoever calls his Muslim brother a disbeliever is as if he has called himself a disbeliever. Whoever attributes his father to someone other than his father has also disbelieved.

Abusing

The Messenger of Allah (ﷺ) said: A believer does not slander, curse, use obscene language, or abuse.
(Jami' al-Tirmidhi)

The Prophet (ﷺ) said: Whatever two people who are abusing each other say, the sin of it is on the one who started it, as long as the one who was wronged does not do more harm. (Muslim and Tirmidhi)

If the one who takes revenge lies against him, both are guilty and hypocritical.

The Messenger of Allah (ﷺ) said: Paradise will be forbidden to a person who uses obscene language. The Messenger of Allah (ﷺ) said: There will be people in Hell whose mouths will emit impurity, and the stench of it will make all the inhabitants of Hell cry out and ask who these people are. They will be told that these are the people who love obscene language and use vulgar language. Sheikh Ibrahim bin Maysara (ra) said: Whoever utters obscene words will have a mouth like a dog on the Day of Resurrection. (Kimiya-e-Saadat)

The Messenger of Allah (ﷺ) said: Cursed be he who curses his parents. The people asked: O Messenger of Allah (ﷺ), who would do that? He (ﷺ) replied: Whoever curses another's parents, then in return he curses the parents of the one who cursed him, then this curse is from him. Cursing a Muslim is a sin, and killing him is disbelief. The Messenger of Allah (ﷺ) also forbade cursing the polytheists

and the disbelievers. Similarly, he forbade cursing individuals or nations. Yes, of course, one can curse an action, such as Allah's curse on the disbelievers and the oppressors, etc.

Hazrat Urwah bin Zubair (RA) narrated from Hazrat Aisha Siddiqah (RA) that she said: The Messenger of Allah (ﷺ) said: The worst person is the one whom people leave because of his obscene words. (Sahih Bukhari)

Hazrat Abu Hurairah (RA) narrated that the Messenger of Allah (ﷺ) said: Do not abuse my companions (RA). So, by the One in Whose Hand is my soul, if any of you spends the equivalent of Mount Uhud in gold, he will not be able to earn the reward of one Mudd or half a Mudd (measurement) of my companions (RA). (Sahih Muslim)

Hazrat Imam Nawawi (RA) said: Abusing the companions (RA) is forbidden, just as all acts of indecency are prohibited, even if one of them has been involved in a fitnah because they participated in wars with ijtihad and fought to achieve the right goal.

Ridiculing and mocking

Making fun of Muslims in various ways is the work of the hypocrites. Hypocrites used to do this even during the time of the Holy Prophet (ﷺ). Those who spent a lot in the way of Allah were said to be hypocrites, and those who worked hard and gave a little money or a few dates in the way of Allah were ridiculed, saying that they would conquer Rome with a few dates. Even today, those who practice religion have to hear various kinds of taunts and accusations.

As the disease of hypocrisy increases in a hypocrite, they abandon Islamic teachings and begin to find those Islamic commands that are somewhat difficult to follow a burden. Then, a time comes when they openly start mocking Islamic manners and ethics. Then, they do not care about the Quran or the Sunnah of the Prophet (ﷺ). They also become fearless of the punishment of the Hereafter. If they say something sinful or against the Sharia and someone interrupts them, they say that we are mocking them.

Making fun of any Islamic slogan or work, for example, making fun of the veil, making fun of the beard, making fun of jihad, making fun of ankle-length trousers, and other such things. All these are signs of hypocrisy, and in some cases, such a person is excluded from the circle of Islam.

It is narrated from Hazrat Thabit bin Dahhak (RA) that the Messenger of Allah (ﷺ) said: Cursing a believer is like killing him. (Bukhari and Muslim)

Denunciation

Hazrat Abu Umamah (RA) narrated that the Messenger of Allah (ﷺ) said: Modesty and sobriety are two aspects of faith. Obscenity and excessive talking are aspects of hypocrisy. (Jami' Tirmidhi)

Imam Tirmidhi (ra) says that modesty means briefly speaking, denunciation means speaking incorrectly, and excessive talking means speaking excessively.

Umm al-Mominin Hazrat Aisha Siddiqah (RA) narrated that the Messenger of Allah (ﷺ) said: On the Day of Judgment, the worst man and woman in the sight of Allah (in terms of rank) will be the one whom people have abandoned because of their shamelessness (indecent speech).

(Sahih Bukhari)

Tirmidhi Sharif narrates that modesty is part of faith, and that those who have it will be in Paradise. Immodesty is oppression, and oppression will be in Hell.

It is narrated in Musnad Ahmad that indecency and vulgarity have nothing to do with Islam, and the best person in Islam is the one with the best morals.

Speech cautiousness

It is narrated from Imran bin Husayn (RA) that the Messenger of Allah (ﷺ) said: Modesty brings only good. (Bukhari and Muslim)

Imam Muslim (ra) narrates that modesty is only good.

It is narrated from Abu Saeed Al-Khudri (RA) that the Messenger of Allah (ﷺ) was more modest than a virgin girl who was hiding in a corner of the house. If he saw something undesirable, we would recognize him by his face. (Bukhari and Muslim)

It is narrated from Sahl bin Saad (RA) that the Messenger of Allah (ﷺ) said: Whoever guarantees me that he will protect what is between his two ears, i.e., his tongue, and what is between his two legs, i.e., his private parts, I guarantee him Paradise. (Sahih Bukhari)

Hazrat Abu Hurairah (RA) narrated that the Messenger of Allah (ﷺ) said! The truth is that when a servant utters something that pleases Allah, even though he does not know its importance, Allah raises his rank because of it (i.e., even though the servant does not know the importance and value of that thing and considers it a straightforward and insignificant matter, but in the sight of Allah, it is of a very high rank and status). Similarly, when a servant utters something that displeases Allah, even though he does not know the importance of that thing (i.e., he considers it very insignificant and does not consider it harmful in uttering it), but in reality, that thing is so dangerous in terms of consequences that the servant falls into Hell because of it. (Bukhari)

Hazrat Abdullah bin Masood (RA) narrated that the Messenger of Allah (ﷺ) said! Calling a Muslim a disbeliever is a sin, and killing a Muslim is disbelief.
(Bukhari and Muslim)

Hazrat Ibn Umar (RA) said that the Messenger of Allah (ﷺ) said! Whoever calls his Muslim brother a disbeliever, then disbelief will be returned to him. That is either the one who calls him a disbeliever himself or the one he calls a disbeliever. (Provided that he deserves it)
(Bukhari and Muslim)

Hazrat Abu Dhar (RA) said that the Messenger of Allah (ﷺ) said! No one should call anyone a disbeliever or accuse him of disbelief because his words will return to him if that person is not a disbeliever. (Sahih Bukhari)

Hazrat Abu Dhar (RA) said that the Messenger of Allah (ﷺ) said! If a person calls someone a disbeliever or calls someone an enemy of Allah when he is not such, then what he says will return to him. That is the one who calls him a disbeliever or an enemy of Allah.

(Bukhari and Muslim)

Hazrat Anas (RA) and Hazrat Abu Hurairah (RA) narrated that the Messenger of Allah (ﷺ) said: If two people curse each other, the sin of their curse will be on the one who started it until the wronged one exceeds the limit.
(Muslim)

Hazrat Abu Hurairah (RA) said: The Messenger of Allah (ﷺ) said: It is not permissible for a truthful person to curse.

(Muslim)

Hazrat Abu Darda (RA) said: I heard the Messenger of Allah (ﷺ) say: Those who curse a lot will not be made witnesses on the Day of Resurrection, nor will they be able to intercede. (Muslim)

Forbidding good and ordering evil

Allah Almighty says:

اَلْمُنٰفِقُوْنَ وَالْمُنٰفِقٰتُ بَعْضُهُمْ مِّنْۢ بَعْضٍ ۘ يَاْمُرُوْنَ بِالْمُنْكَرِ وَيَنْهَوْنَ

عَنِ الْمَعْرُوْفِ وَيَقْبِضُوْنَ اَيْدِيَهُمْ ۭ نَسُوا اللّٰهَ فَنَسِيَهُمْ ۭ اِنَّ الْمُنٰفِقِيْنَ

هُمُ الْفٰسِقُوْنَ﴿ ٦٧ ﴾

(Surah At-Tawbah: 67)

The hypocrites, men and women, are one from another; they enjoin (on the people) Al-Munkir (i.e., disbelief and polytheism of all kinds and all that Islam has forbidden) and forbid (people) from Al-Maruf (i.e., Islamic Monotheism and all that Islam orders one to do). They close their hands [from giving (spending in Allah's Cause) alms]. They have forgotten Allah, so He has forgotten them. Verily, the hypocrites are the Fasiqun (rebellious, disobedient to Allah). (67)

A hypocrite is very stingy in spending himself in the way of Allah, and when other Muslims spend, he also stops them.

An example of this is that if a person who does not pray starts praying, he is slandered as a mullah and a Maulvi. Those who pray while working are called time wasters. Those who receive training in jihad and go on jihad are called terrorists. Those who do not fast themselves slander the fasting person, saying that their house has run out of grain. That is, they have nothing to eat. Those who donate

to the Masajid are stopped, saying that they are participating in sectarianism. Those who give money in the madrasa are told that they are helping to prepare extremists. In this way, people are misled. All this is hypocrisy.

Praising the rulers in front and criticizing them behind their backs

Abu Sha'thaa (ra) said: A group from Iraq came to Hazrat Abdullah bin Umar (RA) and started criticizing Yazid bin Muawiyah. Hazrat Abdullah bin Umar (RA) said: What are you saying about him before me? Say it in front of them. They said: No! Instead, we praise and describe him.

Hazrat Abdullah bin Umar (RA) said: We consider it hypocrisy.

(Sifa-tul-Munafiq)

Spreading rumors

Spreading destructive rumours among people and making them afraid is the work of the wicked and the hypocrites.

Allah Almighty says:

لَئِنْ لَّمْ يَنْتَهِ الْمُنٰفِقُوْنَ وَ الَّذِيْنَ فِيْ قُلُوْبِهِمْ مَّرَضٌ وَّالْمُرْجِفُوْنَ فِي الْمَدِيْنَةِ

لَنُغْرِيَنَّكَ بِهِمْ ثُمَّ لَا يُجَاوِرُوْنَكَ فِيْهَآ اِلَّا قَلِيْلًا ۚ ﴿٦٠﴾

(Surah Al-Ahzab - 60)

If the hypocrites, and those in whose hearts is a disease (evil desire for adultery), and those who spread false news among the people in Al Madinah, stop not, We shall certainly let you overpower them. They will not be able to stay in it as your neighbours, but for a little while. (60)

When Muslims fight against someone, the movements, restlessness, and running around of the hypocrites are as follows:

If they had gone out among you, they would have increased you in mischief, and they would have sought to cause you trouble, and they would have listened to them among you.

And Allah is well aware of the wrongdoers.

لَوْ خَرَجُوْا فِيْكُمْ مَّا زَادُوْكُمْ اِلَّا خَبَالًا وَّلَاَاَوْضَعُوْا خِلٰلَكُمْ يَبْغُوْنَكُمُ

الْفِتْنَةَ ۚ وَفِيكُمْ سَمَّاعُونَ لَهُمْ ۗ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ ﴿٤٧﴾

(Surah At-Tawbah: (47)

Had they marched out with you, they would have added to you nothing except disorder, and they would have hurried about in your midst (spreading corruption) and sowing sedition among you, and some among you would have listened to them. And Allah is the All-Knower of the Zalimeen. (polytheists and wrong-doers). (47)

During the war, the hypocrite keeps spreading rumours to create fear and panic and to demoralize the Muslims. He will exaggerate small news. He will say things that will make it appear that the enemy has great power and that the Muslims cannot fight it. They should listen to the words of the infidels. These hypocrites used to join the army of the Muslims and spy for the infidels.

It should be remembered that Allah said: "Help is in My hand, that I may help whomever I wish. And none can overcome Me."

Allah Almighty says in the Holy Quran.

مَثَلُ الَّذِينَ اتَّخَذُوا مِن دُونِ اللَّهِ أَوْلِيَاءَ كَمَثَلِ الْعَنكَبُوتِ ۖ اتَّخَذَتْ بَيْتًا ۖ

وَإِنَّ أَوْهَنَ الْبُيُوتِ لَبَيْتُ الْعَنكَبُوتِ ۖ لَوْ كَانُوا يَعْلَمُونَ ﴿٤١﴾

(Surah Al-Ankabut: 41)

The likeness of those who take (false deities as) Auliya' (protectors' helpers) other than Allah is the likeness of a

spider, who builds (for itself) a house, but certainly, the frailest (weakest) of houses is the spider's house; if they but knew.

A hypocrite is very cowardly. They see every calamity as against them, thinking that it is only upon them. The hypocrite desires calamity for the Muslims and wants them to be caught in some disaster at all times. Allah Almighty exemplifies their ignorance and misguidance as if they were a spider's house. The spider sits in it after weaving a web and considers itself safe, although this house is fragile. This is the case for those who think of others besides Allah, their helpers.

Claiming others' work as one's own

Allah Almighty says!

لَا تَحْسَبَنَّ الَّذِيْنَ يَفْرَحُوْنَ بِمَآ اَتَوْا وَّيُحِبُّوْنَ اَنْ يُّحْمَدُوْا بِمَا لَمْ يَفْعَلُوْا فَلَا

تَحْسَبَنَّهُمْ بِمَفَازَةٍ مِّنَ الْعَذَابِ ۚ وَلَهُمْ عَذَابٌ اَلِيْمٌ ﴿ ۱۸۸ ﴾

(Surah Al-Imran - 188)

Think not that those who rejoice in what they have done (or brought about) and love to be praised for what they have not done - think not you that they are rescued from the torment, and for them, it is a painful torment. (188)

It is narrated from Hazrat Abu Saeed Al-Khudri (RA) that during the blessed time of the Messenger of Allah (ﷺ), some hypocrites used to lag behind him in going out on a war and were happy not to go. When the Prophet (ﷺ) returned, they would apologize to him by swearing and trying to get praise for the work they did not do.

It is strictly forbidden in Islam to falsely claim that someone else's work is one's own. Nowadays, this is not considered wrong and is happily advertised. It is called politics and cunning, whereas this is the act of a hypocrite. Often, when an appeal for donations is made in Masajid on the occasion of the completion of the Quran, people stand up and announce their donations in a big way, and then, when the time comes to give, they become cunning or avoid it. Some famous people have their names placed on plaques in various places they have nothing to do with.

Swearing a lot

The hypocrite swears a lot, both necessarily and unnecessarily, because he believes the listener will have difficulty believing what he says. Therefore, he resorts to oaths to add weight to his words. He tries to prove his lies by swearing.

Allah Almighty says!

اِتَّخَذُوْٓا اَيْمَانَهُمْ جُنَّةً فَصَدُّوْا عَنْ سَبِيْلِ اللّٰهِ ۭ اِنَّهُمْ سَاۗءَ مَا كَانُوْا يَعْمَلُوْنَ ﴿ ٢ ﴾

(Surah Al Munafiqun – 2)

They have made their oaths a screen (for their hypocrisy). Thus, they hinder (men) from the Path of Allah. Verily, they used to do evil. (2)

Allah Almighty says they come to you and express their Islam by swearing. They acknowledge your Messenger ship of Allah (ﷺ), but in reality, they are deceitful. They are liars in that they believe you to be the Messenger of Allah. They will swear to be truthful, but you (ﷺ) do not accept them. These oaths are a game of their left hand to make their lies accurate. The purpose is that Muslims should be wary of them, lest they consider them to be truly faithful and start imitating them in something, so that they may make them disbelieve in the guise of Islam. They are people who are far from the path of Allah and have evil deeds. They speak with excellent manners and eloquence so that their words may reach the hearts of others, but inwardly, they are very deceitful, weak, and have bad intentions. (Tafsir Ibn Kathir)

Truthfulness

Al-Siddiqeen:

Truthfulness is an excellent quality. If there is truth in faith, a person is not a hypocrite. If there is truth in speech, a person does not lie. If one is truthful in actions, they will perform them well. If one is honest in intention, all actions will be correct.

Hazrat Abdullah bin Masood (RA) narrated that the Messenger of Allah (ﷺ) said: Hold fast to the truth, for truth leads to goodness, and goodness leads to Paradise, and a person chooses the truth and thinks about it with care until he is written in the sight of Allah as a *Siddiq* (very truthful). And beware of lying, for lying leads to sin, and sin leads to Hell. When a person chooses lies and thinks about it with care until he is written in the sight of Allah as a *liar* (a very liar). (Bukhari and Muslim)

Allah Almighty says:

طَاعَةٌ وَّقَوْلٌ مَّعْرُوْفٌ ۭ فَاِذَا عَزَمَ الْاَمْرُ ۭ فَلَوْ صَدَقُوا اللّٰهَ لَكَانَ خَيْرًا لَّهُمْ ۚ ﴿٢١﴾

(Surah Muhammad - 21)

Obedience (to Allah) and good words (were better for them). And when the matter (preparation for Jihad) is resolved, then if they had been faithful to Allah, it would have been better for them. (21)

Allah says!

مِنَ الْمُؤْمِنِيْنَ رِجَالٌ صَدَقُوْا مَا عَاهَدُوا اللّٰهَ عَلَيْهِ ۚ فَمِنْهُمْ مَّنْ قَضٰى نَحْبَهٗ

وَمِنْهُمْ مَّنْ يَّنْتَظِرُ ۖ وَمَا بَدَّلُوْا تَبْدِيْلًا ۙ ﴿٢٣﴾

(Surah Al-Ahzab: 23)

Among the believers are men who have been true to their covenant with Allah [i.e. they have gone out for Jihad (holy fighting) and showed not their backs to the disbelievers], of them, some have fulfilled their obligations (i.e. have been martyred), and some of them are still waiting, but they have never changed [i.e. They never proved treacherous to their covenant which they concluded with Allah] in the least (23)

Allah says!

وَاذْكُرْ فِي الْكِتٰبِ اِسْمٰعِيْلَ ۚ اِنَّهٗ كَانَ صَادِقَ الْوَعْدِ وَكَانَ رَسُوْلًا نَّبِيًّا ۚ ﴿٥٤﴾

(Surah Maryam – 54)

And mentioned in the Book (the Qur'an), Ismail AS (Ishmael). Verily! he was true to what he promised, and he was a Messenger (and) a Prophet. (54)

Allah says!

لِّيَسْـَٔلَ الصّٰدِقِيْنَ عَنْ صِدْقِهِمْ ۚ وَاَعَدَّ لِلْكٰفِرِيْنَ عَذَابًا اَلِيْمًا ﴿٨﴾

(Surah Al-Ahzab - 8)

That, He may ask the truthful (Allah's Messengers and His Prophets) about their truth (i.e., the conveyance of Allah's Message that which they were charged with), and He has prepared for the disbelievers a painful torment (Hell-fire). (8)

Speech cautiousness

Allah Almighty says!

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ ثُمَّ لَمْ يَرْتَابُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ ۚ أُولَٰئِكَ هُمُ الصَّادِقُونَ ﴿١٥﴾

(Surah Hujuraat - 15)

Only those are the believers who have believed in Allah and His Messenger and afterward doubt not but strive with their wealth and their lives for the Cause of Allah. Those! They are truthful. (15)

Siddique says that he should reach the position he attains to his perfection.

"Truthfulness" means truthfulness, which is the source of all goodness and virtue, while falsehood, on the contrary, is the foundation and root of all evil and vice. Truthfulness means firmness. That is why a perfect saint is called ***Siddiq***. Because he is truthful in all circumstances, actions, and sayings. A person who is sincere in his words is called Sadiq al-Aqwal. A person who is honest in his actions is called Sadiq al-Afaal. A person who adheres to the Sunnah in his circumstances and qualities is called Sadiq al-Ahwal. The flattery of a flatterer cannot deceive him, nor does he look upon any flattery with favour. When the secrets of such a servant are revealed to the general public, which starts to have a negative or positive effect on his heart, he immediately avoids people in a manner of disapproval. If someone starts praising him, he praises Allah so that he

cannot become arrogant and so that his virtues cannot be revealed to people.

The Holy Qur'an mentions the Siddiqeen, i.e., those who speak the truth, along with the prophets and martyrs.

Allah is the Almighty!

وَمَنْ يُّطِعِ اللّٰهَ وَالرَّسُوْلَ فَاُولٰٓئِكَ مَعَ الَّذِيْنَ اَنْعَمَ اللّٰهُ عَلَيْهِمْ مِّنَ النَّبِيّٖنَ

وَالصِّدِّيْقِيْنَ وَالشُّهَدَآءِ وَالصّٰلِحِيْنَ ۚ وَحَسُنَ اُولٰٓئِكَ رَفِيْقًا ؕ ﴿ ٦٩ ﴾

(Surat al-Nisa - 69)

And whoso obeys Allah and the Messenger (Muhammad ﷺ), then they will be in the company of those on whom Allah has bestowed His Grace, of the Prophets, the Siddiqeen (those followers of the Prophets who were first and foremost to believe in them, like Abu Bakr As-Siddiq radhiallahu'anhu), the martyrs, and the righteous. And how excellent these companions are! (69)

In another place, Allah says:

قَالَ اللّٰهُ هٰذَا يَوْمُ يَنْفَعُ الصّٰدِقِيْنَ صِدْقُهُمْ ؕ لَهُمْ جَنّٰتٌ تَجْرِىْ مِنْ تَحْتِهَا الْاَنْهٰرُ

خٰلِدِيْنَ فِيْهَآ اَبَدًا ؕ رَضِىَ اللّٰهُ عَنْهُمْ وَرَضُوْا عَنْهُ ؕ ذٰلِكَ الْفَوْزُ الْعَظِيْمُ ﴿ ١١٩ ﴾

(Surah Al-Maida - 119)

Allah will say: "This is a Day on which the truthful will profit from their truth: theirs are Gardens under which rivers flow (in Paradise) - they shall abide therein forever. Allah is pleased

with them, and they are with Him. That is the great success (Paradise). (119)

Indeed, the truthful person is always calm and contented, while the liar is always restless. He does not have peace of mind or satisfaction. A person may gain temporary benefits by lying, but his lie will last a lifetime. Therefore, it becomes a scourge and a torment for him. He is constantly worried that his lie may be revealed to the world. Because of this worry, his peace is destroyed, and he is deprived of the genuine enjoyment of life. The Messenger of Allah (ﷺ) said: "There is peace and comfort in truth, while falsehood causes discontent and doubt."

(Jami' al-Tirmidhi)

A sincere person is a servant of Allah who, considering his actions as useless, is always trembling with fear. Apart from people's criticism, he also fears Allah because of his bad thoughts, because he knows that Allah knows his evil actions and corrupt thoughts. He fears that his thoughts may be revealed to Him. Do not become worse than the outward state of the heart.

It is mentioned in the Hadith! When the secret of the heart is worse than the outward state, its name is "**جوَر**" (Jour means oppression and excess). When the outward and inward states are the same, if they are, it is called "**عدل**" Justice, and when the inner self is superior to the outer self, it is called "**فضل**. " (Jami' al-Ilm wa al-Hikam: Ibn Rajab Hanbali)

Speech cautiousness

It is obligatory upon a servant to increase his asceticism and worship. He should keep it so secret that no one except Allah knows about it because by worshipping in secret, a person quickly attains the pleasure of Allah, and he also receives a greater reward. He quickly reaches the light of peace. All the enemy's plans are weakened, and the servant is protected from all kinds of disasters.

It is mentioned in a hadith that an inner action is seventy times more superior than an outward action.

A servant performs a good deed in secret, and thanks to this, Satan is separated from him for twenty years, but at one point, he calls Satan himself. That is, he tells people about his act of solitude, and the result is that his act is called Diwan-e-as-Sirr (**دیوانِ السِر**) (Seclusion). The act is transferred from the office of deeds (the office of deeds) to the Diwan-e-Alania (**دیوانِ علانیہ**) (the office of open deeds). Thus, the reward for the act is reduced, and its virtue is also reduced. He often tells others about the actions he has taken in solitude. He tells them they will become common among people, and then he feels happy when people mention his deeds, and this servant's actions become hypocritical.

One should remember this fact if there is a fear of harm in speaking the truth. Always holding on to the truth is the safety and well-being of both worlds. A person can temporarily save their life by telling a lie. But sometimes this lie can destroy both worlds. The famous incident of Hazrat Kaab bin Malik (RA) on the occasion of the Battle of Tabuk also has the same message for the living world, in which

he told the truth to the Messenger of Allah (ﷺ). He went through a great test by speaking the truth before the Prophet (ﷺ), and then Allah Almighty revealed verses of the Quran declaring his innocence, which became a means of guidance for people until the Day of Judgment. He could be saved only by adopting the path of truth. The secret of human well-being and security in this world and the Hereafter is hidden.

It is narrated from Hazrat Hakim bin Hizam (RA) that the Messenger of Allah (ﷺ) said: Two people who make a deal have the right to decide until they part ways. If they both speak the truth and state the matter correctly, their deal is blessed; but if they conceal it and lie, their deal is nullified.

(Bukhari and Muslim)

Humility and Modesty

Allah says:

وَعِبَادُ الرَّحْمٰنِ الَّذِيْنَ يَمْشُوْنَ عَلَي الْاَرْضِ هَوْنًا وَّاِذَا خَاطَبَهُمُ الْجٰهِلُوْنَ قَالُوْا سَلٰمًا O

(Surat al-Furqan, 63)

And the servants of the Most Merciful are those who walk upon the earth quickly, and when the ignorant address them [harshly], they say [words of] peace,

This means that he has humility in his temperament and in all matters.

Allah says:

وَاخْفِضْ جَنَاحَكَ لِمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِيْنَ O

(Surat al-Shuara ' - 215)

And lower your wing to those who follow you of the believers.

Allah says:

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا مَنْ يَّرْتَدَّ مِنْكُمْ عَنْ دِيْنِهٖ فَسَوْفَ يَاْتِي اللّٰهُ بِقَوْمٍ يُّحِبُّهُمْ وَيُحِبُّوْنَهٗٓ اَذِلَّةٍ عَلَي الْمُؤْمِنِيْنَ اَعِزَّةٍ عَلَي الْكٰفِرِيْنَ يُجَاهِدُوْنَ

فِيْ سَبِيْلِ اللّٰهِ وَلَا يَخَافُوْنَ لَوْمَةَ لَآئِمٍ ذٰلِكَ فَضْلُ اللّٰهِ يُؤْتِيْهِ مَنْ يَّشَاۤءُ وَاللّٰهُ وَاسِعٌ عَلِيْمٌ O

(Surat al-Maida, 54)

O you who have believed, whoever of you should revert from his religion - Allah will bring forth [in place of them] a people He will love and who will worship Him [who are] humble toward the believers, mighty against the disbelievers; they strive in the cause of Allah and do not fear the blame of a critic. That is the favour of Allah; He bestows it upon whom He wills. And Allah is all-encompassing and knowing.

The Messenger of Allah (ﷺ) said:

من تواضع للّٰه رفعه اللّٰه

From the humility of Allah, the Exalted, whoever humbles himself before Allah, Allah will grant him exaltation and height.

The reality of humility is to despise oneself and avoid arrogance and conceit. Commit to save yourself. It's real struggle is self-control.

Humility is not just calling oneself humble, poor, or needy with the tongue. Still, humility means that if someone calls you a mean or inferior person, says terrible things, and humiliates you, do not get angry. Explain to him that I really

like this; then why should I be angry and not sad when I hear someone doing evil? The high point of humility is that the response to praise and evil is the same. Humility is characterized by attraction, provided it is accompanied by sincerity.

Sometimes, Satan misleads a person, even in humility and creates arrogance. Hazrat Thanvi (ra) said: "Sometimes he does it in a way that makes people think he's great," he said. The sign of this is that if people do not respect it, it feels terrible, even humiliating. The real Wali-Allah do not consider themselves worthy of this respect.

Hazrat Ayyaz bin Hamar (RA) narrated that the Prophet (ﷺ) said: Allah Almighty has sent revelation to me that you should treat each other with humility. No one should be proud of anyone, and no one should abuse anyone.
(Sahih Muslim - Book of Paradise)

Hazrat Abu Huraira (RA) narrated that the Prophet (ﷺ) said: Charity does not diminish one's wealth, and whoever forbears, Allah increases his honour, and whoever humbles himself before Allah, Allah exalts him.

(Sahih Muslim - Kitab al-Barr)

Forgiveness

The guidance is from the Almighty!

خُذِ الْعَفْوَ وَاْمُرْ بِالْعُرْفِ وَاَعْرِضْ عَنِ الْجٰهِلِيْنَ O

(Surah Al Aaraf – 199)

Take what is given freely, enjoin what is good, and turn away from the ignorant.

The guidance is from the Almighty!

فَاصْفَحِ الصَّفْحَ الْجَمِيْلَ O

(Surat al-Hijr - 85)

So, forgive with gracious forgiveness.

The guidance is from the Almighty!

وَلَا يَأْتَلِ اُولُوا الْفَضْلِ مِنْكُمْ وَالسَّعَةِ اَنْ يُّؤْتُوْٓا اُولِي الْقُرْبٰى
وَالْمَسٰكِيْنَ وَالْمُهٰجِرِيْنَ فِيْ سَبِيْلِ اللّٰهِ ۖ وَلْيَعْفُوْا وَلْيَصْفَحُوْا ۭ
اَلَا تُحِبُّوْنَ اَنْ يَّغْفِرَ اللّٰهُ لَكُمْ ۭ وَاللّٰهُ غَفُوْرٌ رَّحِيْمٌ O

(Surat al-Noor - 22)

And let not those of virtue among you and wealth swear not to give [aid] to their relatives and the needy and the emigrants for the cause of Allah, and let them pardon and overlook. Would

you not like Allah to forgive you? And Allah is Forgiving and Merciful.

The guidance is from the Almighty!

وَلَمَنْ صَبَرَ وَغَفَرَ إِنَّ ذٰلِكَ لَمِنْ عَزْمِ الْأُمُوْرِ O

(Surat al-Shora - 43)

And whoever is patient and forgives - indeed, that is of the matters [requiring] determination.

The Holy Prophet (ﷺ) used to pray!

اللّٰهم انک عفو تحب العفو فاعف عنی

(Sahih Al-Bukhari)

O Almighty! You are the Forgiver and love forgiveness. So, forgive me for our supplications,

We seek forgiveness from Allah Almighty for His sake. We should also instill in ourselves a spirit of forgiveness. When we forgive people's sins and work with forgiveness, then Allah Almighty will work with us with forgiveness. If someone has been wronged and has the opportunity to take revenge, Islam allows him to take revenge to the extent to which he has been abused, but Islam also teaches that. If he forgives him, Allah will give him a great

reward. Sometimes a person sees this reward in this world as well; if he does not see it here, then in the Hereafter there will be a store for him.

Hazrat Anas bin Malik (RA) narrated that a Bedouin who came to the service of the Prophet (ﷺ) grabbed his shirt and shook it. After this stern attitude, the Arab presents his case. I have brought two camels and loaded them on you because of the wealth you have. It is neither yours nor your father's.

Rasool Allah (ﷺ) remained silent for a while, then said: Wealth belongs to Allah, and I am His slave. Then he said, "You are not afraid of what you have done to me."

The Bedouin said! No! You (ﷺ) asked! Why? This Bedouin said! I know that you do not repay evil with evil.

Rasool Allah (ﷺ) smiled and ordered to give him a camel, a palm, and a camel barley. (Sahih Al-Bukhari)

Ummul-Momineen Hazrat Ayesha Siddiqa (RA) says that the Prophet (ﷺ) never killed or hit a woman or a servant with his hand except to fight in the way of Allah. It is not the case that someone has harmed you, and you have avenged it. Yes, but if one of Allah's honourable things were insulted, he would take revenge for the sake of Allah. (Sahih Bukhari - Kitab al-Hudood)

On the occasion of the conquest of Makkah, some killed his uncle Hazrat Hamza (RA), who was chewing on his

nose, ears, and liver. He was trying unsuccessfully to hide from the Prophet (ﷺ). Someone was thinking of fleeing from Makkah to avoid revenge, and someone was waiting for his command with his hands on his heart. The Prophet (ﷺ) was in a position at that time to take revenge on whomever you wanted, but you boldly declared that;

لاتثريب عليكم اليوم و انتم الطلاقاء

(صحيح البخاری)

Today, you are all free. You will not be questioned.

The same could be expected from the Holy Prophet (ﷺ), who was the trustee of this nation even before the Prophethood.

Forgiveness is a unique attribute and sign of a believer. This is taught in many places in the Qur'an and Hadith, and people with this attribute have been praised. On the contrary, cruelty and harshness have been condemned and ordered to be avoided. The man who fears Allah in his heart will have compassion inside him.

If we study Islamic history, we will find that whenever the Muslims were victorious over an enemy, they treated them generously and kindly. The atrocities and mistreatment of the infidels towards the Muslims in the time of the Prophet (ﷺ) had reached their climax, but when the Prophet (ﷺ) conquered Makkah, they were forced to sit in front of him.

He could have avenged one injustice at a time, but he (ﷺ) forgave them all and set a good example in history.

The believer who believes in Allah is the Most Merciful, the Most Compassionate. Every believer wishes to intercede on the Day of Resurrection. That is absolute mercy. The paradise he aspires to enter is also mercy, and despite all this, how can the heart be empty of mercy and compassion?

Hazrat Abdullah bin Masood (RA) said that I still call the Prophet (ﷺ) that I am narrating the story of one of the Prophets (AS) who was beaten and bled to death by his people, and that Prophet used to wipe the blood from his face and speak! O Allah, pass through my people because they do not know my place.

(Sahih Al-Bukhari - Book of Prophets)

Self-sacrifice and compassion

Allah Almighty has instructed!

وَالَّذِيْنَ تَبَوَّؤُ الدَّارَ وَالْاِيْمَانَ مِنْ قَبْلِهِمْ يُحِبُّوْنَ مَنْ هَاجَرَ اِلَيْهِمْ وَلَا يَجِدُوْنَ فِيْ صُدُوْرِهِمْ حَاجَةً مِّمَّآ اُوْتُوْا وَيُؤْثِرُوْنَ عَلٰٓى اَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ ۭ وَمَنْ يُّوْقَ شُحَّ نَفْسِهٖ فَاُولٰۗىِٕكَ هُمُ الْمُفْلِحُوْنَ O

(Surat al-Hasher - 9)

And [also for] those who were settled in al-Madinah and [adopted] the faith before them. They love those who emigrated to them and find no want in their breasts of what the emigrants were given, but give [them] preference over themselves, even though they are in privation. And whoever is protected from the stinginess of his soul, it is those who will be successful.

Allah Almighty has instructed!

وَيُطْعِمُوْنَ الطَّعَامَ عَلٰي حُبِّهٖ مِسْكِيْنًا وَّيَتِيْمًا وَّاَسِيْرًا O

(Surat al-Daher: 8)

And they give food, despite their love for it, to the needy, the orphan, and the captive,

Speech cautiousness

Hazrat Abu Huraira (RA) narrates that a man came to the Messenger of Allah (ﷺ) and said, "I am exhausted from hunger." He (ﷺ) sent a message to some of his wives. She replied! I swear by the One who sent you with the truth. I have nothing but water. He (ﷺ) sent a message to his second wife, and from there, the reply came as before. Even all the wives of the purified ones said that we have nothing but water.

The Prophet (ﷺ) said: Who will entertain him tonight? An Ansari Companion said! O Messenger of Allah (ﷺ)! Me. So, he took him home and said to his wife! Respecting the guest of the Messenger of Allah (ﷺ) and saying that you have something. She spoke! "It's just food for children." The companion said that the children should be entertained in some way and let them fall asleep. When our guest enters the house, please turn off the light and show that we are eating. So, they sat down to eat, and the guests ate, and they both spent the night hungry. In the morning, when he came to the Holy Prophet (ﷺ), the Prophet (ﷺ) said: Allah Almighty is very pleased with the way you treated your guest tonight.

(Bukhari and Muslim)

Keeping the promise

Allah Almighty has instructed! O you who believe! Keep the promise. Of course, the covenant will be questioned on the Day of Resurrection, whether the promise was fulfilled or not. Failure to keep the covenant is a sign of hypocrisy.

In human society, whether it is daily personal matters, commercial or business transactions, social issues or resolutions, purchase and sale commitments, all these matters are based on mutual promises and agreements. Suppose all these promises and contracts are followed. In that case, the social system runs smoothly; if all promises and agreements are violated, the foundations of society begin to shake. At some point, the whole society is destroyed. Therefore, obedience to the covenant and honesty are fundamental to the stability of society. That is why it has been repeatedly emphasized in the Holy Qur'an and the hadiths.

The guidance is from the Almighty!

الَّذِيْنَ يُوْفُوْنَ بِعَهْدِ اللّٰهِ وَلَا يَنْقُضُوْنَ الْمِيْثَاقَ O

(Surat al-Raad: 20)

Those who fulfill the covenant of Allah and do not break the contract,

Breaking the covenant has been described as a sign of hypocrisy and the practice of transgressors.

The guidance is from the Almighty!

وَمَا وَجَدْنَا لِاَكْثَرِهِمْ مِّنْ عَهْدٍ ۚ وَاِنْ وَّجَدْنَآ اَكْثَرَهُمْ لَفٰسِقِيْنَ O

(Surat al-Aaraf, 102)

And we did not find any covenant for most of them; indeed, we found them most defiantly disobedient.

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اَوْفُوْا بِالْعُقُوْدِ

(Surat al-Maida, 1)

O you who have believed, fulfill [all] contracts

وَاَوْفُوْا بِالْعَهْدِ ۚاِنَّ الْعَهْدَ كَانَ مَسْـــُٔوْلًا O

(Surah Bani Israil, 34)

And fulfill [every] commitment. Indeed, the commitment is ever [that about which one will be] questioned.

When an agreement is made in Allah's name, and Allah Almighty is involved in it, or Allah is sworn in, the value and

importance of such an oath increase greatly. Because swearing by Allah means making a covenant with Allah, it is essential to protect and abide by such a covenant because it has now become a part of faith, and violating it is a grave and punishable crime.

Allah Almighty has instructed!

وَاَوْفُوْا بِعَهْدِ اللّٰهِ اِذَا عٰهَدْتُّمْ وَلَا تَنْقُضُوا الْاَيْمَانَ بَعْدَ تَوْكِيْدِهَا وَقَدْ جَعَلْتُمُ اللّٰهَ عَلَيْكُمْ كَفِيْلًا ۭ اِنَّ اللّٰهَ يَعْلَمُ مَا تَفْعَلُوْنَ O

(Surat an-Nahl: 91)

And fulfill the covenant of Allah when you have taken it, [O believers], and do not break oaths after their confirmation while you have made Allah, over you, a witness. Indeed, Allah knows what you do.

Hazrat Abu Huraira (RA) narrated that the Prophet (ﷺ) said: There are three signs of a hypocrite. When he speaks, he lies; when he promises, he does not fulfill; and when he is entrusted, he betrays.
(Sahih Bukhari and Muslim)

Hazrat Jaber (RA) narrated that the Prophet (ﷺ) said: If the goods come from Bahrain, I will give you this and that. So, wealth did not come from Bahrain in the life of the Holy Prophet (ﷺ), even after his death. (After his demise) When wealth came from Bahrain, Hazrat Abu Bakr Siddiq (RA) announced that the person from whom the Prophet (ﷺ)

owed a debt to him should come to us. Thus, I went in the service of Hazrat Abu Bakr Siddiq (RA) and told him that the Messenger of Allah (ﷺ) had told me such and such. So Hazrat Abu Bakr Siddiq (RA) gave me the money to fill the bowl. When I counted it, it was five hundred, then he said to me, "Take twice as much from it (so that you have to fill in the bowl three times)."

(Sahih Bukhari and Muslim)

Reciting the Holy Quran

Every Muslim should make it a habit to recite the Qur'an daily. When you intend to recite the Holy Qur'an, think that Allah Almighty has commanded us to recite the Qur'an. Repeat it correctly and excellently when someone asks you to recite the Qur'an. Then, think of how amazing the recitation should be if Allah Almighty commands. Refresh the same thought if negligence occurs in the heart while reciting. Doing so for a while will remove the negligence of the heart, and repeating the Holy Quran will feel sweet.

The guidance is from Allah Almighty!

فَاقْرَءُوْا مَا تَيَسَّرَ مِنَ الْقُرْاٰنِ

(Surat al-Muzammil, 20)

So, recite what is easy [for you] of the Qur'an.

The guidance is from the Allah Almighty!

اَلَّذِيْنَ اٰتَيْنٰهُمُ الْكِتٰبَ يَتْلُوْنَهٗ حَقَّ تِلَاوَتِهٖ اُولٰٓئِكَ يُؤْمِنُوْنَ بِهٖ وَمَنْ يَّكْفُرْ بِهٖ فَاُولٰٓئِكَ هُمُ الْخٰسِرُوْنَ O

(Surat al-Baqarah, 121)

Those to whom We have given the Book recite it with its actual recital. They [are the ones who] believe in it. And whoever disbelieves in it - it is they who are the losers.

Speech cautiousness

The Messenger of Allah (ﷺ) said: I encourage you to fear Allah because it is the root of all affairs, and make the recitation of the Qur'an and remembrance obligatory because it is the cause of your remembrance in heaven and your guidance on earth.

(Jami 'al-Saghir - Tabarani)

Hazrat Ibn Umar (RA) narrated that the Prophet (ﷺ) said: Hearts rust, just as water rusts iron. Sahabah (RA) submitted! Or the Messenger of Allah (ﷺ)! How do you clean them? He (ﷺ) said, "Mention death frequently and recite the Qur'an." (Shab-ul-Iman-Bayhaqi)

Hazrat Ibn Masood (RA) narrated that the Prophet (ﷺ) said: Whoever reads one letter of the Book of Allah gets ten virtues in return. I am not saying that (alif, lam, mem) is a word, but Alif is a letter, lam is a letter, and mem is a letter. (Tirmidhi)

Hazrat Ali (RA) narrates from the Prophet (ﷺ) that a person who recites the Qur'an while standing in prayer receives a hundred virtues for each letter, and he who recites while sitting in worship receives fifty virtues. Ten virtues for one who performs ablutions without praying. According to some hadiths, the reward for reciting one thousand verses is one hundred thousand times better than eight hundred mountains.

The Prophet (ﷺ) said that whoever recites the Qur'an with difficulty will have a double reward.

(Bukhari, Muslim, Tirmidhi and Abu Dawood)

Speech cautiousness

Allama Jalaluddin Sayuti (ra), in his book "Lali-Masnuaa" (لالی مصنوعه), narrates a narration of Bazaz (ra). When a man dies, his family members are engaged in the burial, and a very handsome man accompanies him. When the shroud is given, the person is between the shroud and the chest. This is my partner, my friend; I can't leave him alone. When people come back, and Munkir Nakir comes to it, they want to separate the person so they can ask the same question, but he says he is my partner, my friend, and I can't leave him alone under any circumstances. You are full of questions; you do your job. I will not be separated from him until I admit him to heaven. Then he turns to the dying man and says, "I am the Qur'an that you used to recite aloud and sometimes slowly, so don't worry." You don't have any grief after Munkir Nakir's questions. After that, he finishes his questions and arranges a silk bed full of musk.

On the contrary, it causes those who ignore the Qur'an to fall into hell. May Allah Almighty help us appreciate the Holy Quran and help us recite it. Amen

Remembrance of Allah

It is a divine command!

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا اذْكُرُوا اللّٰهَ ذِكْرًا كَثِيْرًاO

(Surat al-Ahzab, 41)

O you who have believed, remember Allah with much remembrance

Remembering Allah has many meanings. Allah is mentioned with the tongue, with the heart, and with His obedience. If a person places Allah Almighty in his heart, he will follow His commands. Forsaking Allah out of fear of Allah also means remembrance of Allah.

The Messenger of Allah (ﷺ) said: Undoubtedly, Allah says that I am with the servant when he mentions me. If he remembers me in solitude, I remember him in solitude. If he remembers me in the congregation, I remember him in a better congregation (i.e., in front of the angels of the higher world).

Hazrat Abu Saeed Khadri (RA) narrated that the Prophet (ﷺ) said: Those who sit in a place and engage in the remembrance of Allah are surrounded by angels, and mercy overwhelms them, and contentment descends on them, and Allah remembers them in His court.
(Sahih Muslim)

Mentioning with the tongue is also called remembrance because it interprets the heart. From this, it became clear

that remembrance with the tongue is the only valid one with which the remembrance of Allah is also in the heart. But at the same time, it should be remembered that a person who engages in dhikr and Tasbih with his tongue, but his heart is not present, is also not without benefit. Someone complained to Hazrat Abu Usman Nahdi (ra) about a condition we mentioned: the tongue felt no sweetness in the heart. He spoke! Give thanks to Allah for taking one of your limbs, i.e., the tongue, into His obedience. (Qurtubi)

The Messenger of Allah (ﷺ) said: He who obeys Allah, i.e., His rules, lawful and unlawful, remembers Allah. However, it's supererogatory prayers, less fasting, etc. And whoever disobeys the commands of Allah has forgotten Allah, even though (apparently) his prayers, fasting, and glorifications are more.

Hazrat Zunnoon Misri (ra) said! One who indeed remembers Allah and forgets all things in comparison with Him. In return, Allah Himself protects all his things and rewards all things.

Hazrat Moaz (RA) said! No deed of man is equal to the remembrance of Allah in rescuing him from the torment of Allah Almighty. Zikr removes the darkness of man's heart and gives him a sound heart.

The Holy Prophet (ﷺ) said!

لِكُلِّ شَيْءٍ صِقَالَةٌ وَ صِقَالَةُ الْقُلُوْبِ ذِكْرُ اللّٰهِ

(Mishkout Sharif)

Everything has a seikal, and the seikal (cleansing) of the heart is the remembrance of Allah.

When the heart is clear and transparent, there will be pleasure in worship, and every word of goodness will affect the heart. And if the heart itself is not pure, then nothing good will affect his heart, nor will it incline towards worship and obedience.

Hazrat Abu Musa (RA) narrated that the Prophet (ﷺ) said: The likeness of the one who remembers Allah and the one who does not is like that of the living and the dead. (Agreed upon)

That is, the heart of the one who remembers is alive, and the heart of the one who does not remember Allah is dead.

Allah says!

اَلَّذِيْنَ اٰمَنُوْا وَتَطْمَئِنُّ قُلُوْبُهُمْ بِذِكْرِ اللّٰهِ اَلَا بِذِكْرِ اللّٰهِ تَطْمَئِنُّ الْقُلُوْبُ O

(Surat al-Raad: 28)

Those who have believed and whose hearts are assured by the remembrance of Allah. Unquestionably, by the remembrance of Allah, hearts are assured."

He who does not remember Allah in his heart is restless and anxious despite worldly luxuries. It is a fact that

contentment comes only when Allah is remembered. The reason people in the world today are troubled despite all the blessings is their ignorance of the remembrance of Allah.

The guidance is from the Almighty!

وَمَنْ اَعْرَضَ عَنْ ذِكْرِيْ فَاِنَّ لَهٗ مَعِيْشَةً ضَنْكًا وَّنَحْشُرُهٗ يَوْمَ الْقِيٰمَةِ اَعْمٰى O

(Surat at-Taha: 124)

And whoever turns away from My remembrance - indeed, he will have a depressed life, and We will gather him on the Day of Resurrection blind."

Hazrat Ibn Abbas (RA) narrated that the Prophet (ﷺ) said: Satan is fixed on the heart of man; when he mentions Allah, he retreats, and when he is heedless, he starts whispering. (Bukhari)

Hazrat Abu Saeed (RA) narrated that the Prophet (ﷺ) was once asked which people would have the highest rank with Allah on the Day of Resurrection. He (ﷺ) said: Those who remember Allah much. (Tirmidhi and Bayhaqi)

Hazrat Anas (RA) narrates that the Prophet (ﷺ) said: The remembrance of Allah is a sign of faith and deliverance from hypocrisy, and protection from Satan is protection from the fire of Hell. Hazrat Mu'adh bin Jabal (RA) said that the Prophet (ﷺ) said: No deed can save a person from the

torment of the grave more than the remembrance of Allah. (Reported by Ahmad)

The most significant disadvantage of neglecting the remembrance of Allah is that the devil dominates the heedless person, and by living with the devil, he becomes one of the devil's groups.

Allah says!

وَمَنْ يُّعْرِضْ عَنْ ذِكْرِ رَبِّهٖ يَسْلُكْهُ عَذَابًا صَعَدًا O

(Surat al-Jinn, 17)

And whoever turns away from the remembrance of his Lord, He will be punished arduously.

Hazrat Abu Huraira (RA) narrated that the Prophet (ﷺ) said: Whoever sits in a meeting and does not remember Allah in it, his sitting will be a pity and a loss from Allah, and whoever lies down on his bed without remembering Allah, then from Allah Almighty there will be regret and loss.
(Sannan Abu Dawud)

Ignorance is such a bad thing that even the people of Paradise will regret the moments in which they did not mention Allah Almighty in the world. Hazrat Moaz (RA) said that the Prophet (ﷺ) said: After going to Paradise, the people of Paradise will not be saddened by anything in this world except the hour which has passed in this world without the remembrance of Allah.
(Tabarani and Bayhaqi)

Hazrat Abu Hurairah (RA) narrated that the Messenger of Allah (ﷺ) said! Allah Almighty says: I deal with a servant as he thinks of Me, and when he remembers Me, I am with him. So, if he remembers Me in his heart, I remember him in My heart, and if he mentions Me in a gathering, I mention him in a better gathering, the gathering of the angels. If a servant moves towards Me by a span, I move towards him by a hand span, and if he moves towards Me by a hand span, I move towards him by two hand spans, and if he comes towards Me walking, I go towards him running. (Bukhari and Muslim)

Allah Almighty says!

وَمَنْ يَّعْشُ عَنْ ذِكْرِ الرَّحْمٰنِ نُقَيِّضْ لَهٗ شَيْطٰنًا فَهُوَ لَهٗ قَرِيْنٌ ﴿٣٦﴾

(Surah Al Zukhruf – 36)

And whosoever turns away blindly from the remembrance of the Most Gracious (Allah) (i.e., this Qur'an and worship of Allah), We appoint for him Shaitan (Satan devil) to be a Qarin (an intimate companion) to him. (36)

Whoever keeps his heart fixed on the remembrance of Allah and does not rest except in the remembrance of Allah, and his heart finds no peace except in it, will attain wealth that never loses. Indeed, it is this remembrance that gives pleasure and delight to the affairs of the heart. This remembrance is the capital of people experiencing poverty and the lamp of the lovers' hut. This remembrance revives dead hearts and leads the seekers to the desired.

This remembrance separates the seekers from their essence and sees the beauty of the Almighty.

It is a hadith Qudsi that Allah the Almighty said: O children of Adam! So be free for My worship. I will fulfill your needs. (Musnad Ahmad)

Hazrat Ibn Umar (RA) said: The Messenger of Allah (ﷺ) said: Do not talk much except for the remembrance of Allah, because excessive talk besides the remembrance of Allah hardens the heart, and the hearts of those who are far from Allah are hard. (Mishkat, Tirmidhi)

Hazrat Abu Saeed Khudri (RA) narrated that the Messenger of Allah (ﷺ) said: Remember Allah so much that people think you are crazy.
(Al-Targheeb and Al-Tarheeb)

Hazrat Anas (RA) said: O Messenger of Allah (ﷺ)! Give me some advice. He (ﷺ) said: Leave sins, for this is the best migration. Adhere to the duties of Allah, for this is the best Jihad. Remember Allah frequently, for there is nothing more beloved to Allah than frequent remembrance, with which you will come to His Court.
(Al-Targheeb and Al-Tarheeb)

Whoever uses his tongue frequently in remembrance has recognized its value and has not only been saved from many sins but has also become worthy of great ranks in the Hereafter.

Thanking Allah Almighty

Allah Almighty has emphasized giving thanks and mentioning oneself. There are innumerable blessings of Allah Almighty on the servants, the number of which is impossible for the servant. Man must give thanks for these blessings. Acknowledging blessings also comes with giving thanks. One should express blessings through one's words and deeds. One way to be thankful is to spend His blessings on good deeds. Denying blessings is worthless, and paying them for sinful deeds is ungrateful. How foolish it is for Allah to bestow blessings and for us to disobey Allah and obey the ego and the devil. It has often been observed that the element of ingratitude is dominant in the human temperament.

Allah says in Surah Ibrahim in the Holy Qur'an.

وَاِذْ تَاَذَّنَ رَبُّكُمْ لَئِنْ شَكَرْتُمْ لَاَزِيْدَنَّكُمْ وَلَئِنْ كَفَرْتُمْ اِنَّ عَذَابِيْ لَشَدِيْدٌ O

(Surah Ibrahim - 7)

And [remember] when your Lord proclaimed, 'If you are grateful, I will surely increase you [in favour]; but if you deny, indeed, My punishment is severe.'

Allah Almighty says in Surah Al-Zukhruf: Ayat 15

اِنَّ الْاِنْسَانَ لَكَفُوْرٌ مُّبِيْنٌ O

Indeed, man is clearly ungrateful

فَاذْكُرُوْنِيْٓ اَذْكُرْكُمْ وَاشْكُرُوْا لِيْ وَلَا تَكْفُرُوْنِ O

(Surat al-Baqarah, 152)

So, remember Me; I will remember you. And be grateful to Me and do not deny Me.

Allah Almighty said!

وَاٰتٰىكُمْ مِّنْ كُلِّ مَا سَاَلْتُمُوْهُ ۗ وَاِنْ تَعُدُّوْا نِعْمَتَ اللّٰهِ لَا تُحْصُوْهَا ۗ اِنَّ الْاِنْسَانَ لَظَلُوْمٌ كَفَّارٌ O

(Surah Ibrahim - 34)

And He gave you all you asked of Him. And if you should count the favour of Allah, you could not enumerate them. Indeed, humankind is [generally] most unjust and ungrateful.

A Muslim should be thankful for and remember Allah's blessings. When he uses them, he should praise Allah. The Messenger of Allah (ﷺ) said: Praising Allah is the objective thanks to the servant who does not praise Allah; he did not give thanks to Allah.

(Bayhaqi)

Disasters of the tongue

1- Useless speech
2- Excessive speech
3- Telling useless stories about the disobedient and oppressors
4- Arguing
5- Fighting
6- Making up and artificial speech
7- Abusing
8- Using foul language and being rude
9- Cursing
10- Singing and reciting poetry that is against the Shariah
11- Making vulgar jokes
12- Despising others
13- Revealing secrets
14- Making false promises
15- Lying
16- Backbiting
17- Tale-bearing
18- Flattery and undue praise
19- Careless speech
20- Irrelevant conversation
21- Exaggerating kindness
22- It is wrong to call Rehman instead of Abdur-Rahman.

Silence

Hazrat Abdullah bin Umar (RA) narrates that the Messenger of Allah (ﷺ) said!

(مَنْ صَمَتَ نَجَا)

He who remains silent is saved.

Silence is better than speaking without restraint because speaking involves countless calamities, such as mistakes, lies, backbiting, tale-bearing, hypocrisy, obscenity, self-showing, nonsense, insulting others, exaggerating or minimizing things, and harassment. Defects such as these are related to the tongue. There is no effort or pain in moving the tongue; instead, there is pleasure in speaking. Nature incites a person to speak. Satan also incites him to say, whether true or false.

Every responsible person must protect their tongue from speech that does not have any benefit. If there is an equal benefit between speaking and not speaking, it is better to remain silent because speaking on this occasion is permissible. Sometimes, in permissible speech, something forbidden or disliked is committed, which often happens. Therefore, there is peace in silence.

Qais bin Saad (ra) and Aktham bin Saifi (ra) met, and one asked the other, "How many faults do you think a person can have?" The other replied, "There are countless, but according to my estimate, there are eight thousand, but

there is one quality that, if adopted, covers all his faults." He was asked, "What is that?" He said, "Silence."

(Al-Azkar al-Nawawi)

It was narrated from Ibn Umar (RA) that the Messenger of Allah (ﷺ) said: Do not talk much except in the remembrance of Allah, for excessive talking without the remembrance of Allah hardens the heart, and the one who is most complex of heart in the sight of Allah is the furthest from all people. (Jami' al-Tirmidhi)

Hazrat Anas bin Malik (RA) narrates that the Messenger of Allah (ﷺ) said to Hazrat Abu Dhar (RA)! O Abu Dhar! I will tell you two things that are very light but very heavy in the scale of deeds. Hazrat Abu Dhar (RA) said! O Messenger of Allah (ﷺ)! Tell me, he said—long silence and good character. By the One in Whose Hand is my soul, there is no better deed for the creation than these two qualities. (Mishkat al-Sharif, Bayhaqi)

Hazrat Imran bin Husain (RA) narrates that the Messenger of Allah (ﷺ) said! A man's silence is better than sixty years of voluntary worship.

(Mishkat Sharif, Bayhaqi)

The Testimony of the limbs

يَّوْمَ تَشْهَدُ عَلَيْهِمْ اَلْسِنَتُهُمْ وَاَيْدِيْهِمْ وَاَرْجُلُهُمْ بِمَا كَانُوْا يَعْمَلُوْنَ﴿ ٢٤ ﴾ يَوْمَئِذٍ

يُّوَفِّيْهِمُ اللّٰهُ دِيْنَهُمُ الْحَقَّ وَيَعْلَمُوْنَ اَنَّ اللّٰهَ هُوَ الْحَقُّ الْمُبِيْنُ﴿ ٢٥ ﴾

(Surah An-Nur: 24 - 25)

On the Day when their tongues, their hands, and their legs (or feet) will bear witness against them as to what they used to do. (24) On that Day, Allah will pay them the compensation for their deeds in total, and they will know that Allah is the Manifest Truth. (25)

Whatever we say with our tongues in this world and whatever our limbs do, on the Day of Resurrection, other limbs will be given the power to speak, and all of them will bear witness. When our sins and crimes are revealed, some people deny that we committed them. At that time, Allah Almighty will shut up the tongue, and the limbs with which we have committed sins will start speaking and confirm our sin. Then Allah Almighty will punish us for what we have done. Allah Almighty has repeatedly warned by the Messenger of Allah (ﷺ) in the Quran and in his sayings and hadiths to reform and repent before your time expires and your reckoning begins.

وَيَوْمَ يُحْشَرُ اَعْدَآءُ اللّٰهِ اِلَى النَّارِ فَهُمْ يُوْزَعُوْنَ ﴿١٩﴾ حَتّٰٓى اِذَا مَا جَآءُوْهَا شَهِدَ
عَلَيْهِمْ سَمْعُهُمْ وَاَبْصَارُهُمْ وَجُلُوْدُهُمْ بِمَا كَانُوْا يَعْمَلُوْنَ ﴿٢٠﴾ وَقَالُوْا لِجُلُوْدِهِمْ
لِمَ شَهِدْتُّمْ عَلَيْنَا ؕ قَالُوْٓا اَنْطَقَنَا اللّٰهُ الَّذِىْٓ اَنْطَقَ كُلَّ شَىْءٍ وَّهُوَ خَلَقَكُمْ اَوَّلَ مَرَّةٍ
وَّاِلَيْهِ تُرْجَعُوْنَ ﴿٢١﴾

(Surah Fussilat: 19 - 21)

And (remember) the Day that the enemies of Allah will be gathered to the Fire, then they will be driven [(to the fire), former ones being withheld till their later ones will join them]. (19) Till when they reach it (Hell-fire), their hearing (ears) and their eyes, and their skins will testify against them as to what they used to do. (20) And they will say to their skins, "Why do you testify against us?" They will say: "Allah has caused us to speak," — He causes all things to speak, and He created you the first time, and to Him you are made to return." (21)

(Darood Tanajina)

Darood Tunajjina

Once there was a pious man Skeikh Moosa Zurair travelling on a ship when it started to sink due to a heavy storm.[8] In his sleep he saw the Holy Prophet *(Peace and blessings of Allah Almighty be upon him)*. The Holy Prophet *(Peace and blessings of Allah Almighty be upon him)* instructed Moosa Zurair to recite Durood Tunjina 1000 times. Moosa Zurair awoke from his sleep and proceeded to recite Durood Tunjina. As soon as he had finished reading 300 times, the storm subsided and the ship was saved. This Durood is recommended during days of calamity, turmoil and distress. Seventy times a day is essential for relief from our problems and difficulties.

اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ وَّعَلٰى اٰلِ
سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ صَلٰوةً تُنَجِّيْنَا بِهَا مِنْ جَمِيْعِ
الْاَهْوَالِ وَالْاٰفَاتِ، وَتَقْضِىْ لَنَا بِهَا جَمِيْعَ الْحَاجَاتِ،
وَتُطَهِّرُنَا بِهَا مِنْ جَمِيْعِ السَّيِّئَاتِ، وَتَرْفَعُنَا بِهَا عِنْدَكَ
اَعْلَى الدَّرَجَاتِ، وَتُبَلِّغُنَا بِهَا اَقْصَى الْغَايَاتِ مِنْ جَمِيْعِ
الْخَيْرَاتِ فِى الْحَيٰوةِ وَبَعْدَ الْمَمَاتِ، اِنَّكَ عَلٰى كُلِّ
شَىْءٍ قَدِيْرٌ.

O 'Allah! Shower blessings on Muhammad (pbuh) Our Master, and his family, such blessings, by means of which Thou may relieve us of all anxieties and calamities. Thou may satisfy all our needs. Thou may clean us of all evils and thanks for which Thou may grant us high position and high rank and status in Thy presence. Thou may lead us to the utmost limit in our aspirations and capacity in whatever is best in this world as well as in the Hereafter as Thou has the full power over everything.

ALLAH HUMMA SALLE ALA SAI-YE-DENA WA MAU-LA-NA MUHAMMADIW WA A'LA AALE SAI-YE DE NA WA MAU-LA NA MUHAMMADIN SA-LA-TAN TUNAJJEENA BE HA MIN JA-MEE-IL AH WAALE WAL-AAFAA-TE WA TAQ ZEE LANA BE HAA JA-MEE-AL HAA-JAA-TE WA TO T(W)AHE RO NAA BE HA MIN JA MEE IS-SAYYE AATE WA TAR FA 'OO NA BE HA 'IN DAKA A'A-LADDA RA JA TE WA TO BALLE GU NA BE HA AQ-SAL GA-YAAT MIN JA MEE IL KHAI-RAAT FIL-HA-YATE WA BA' DAL MA MAAT IN-NA KA A'LA KOLLE SHAI-IN QADEER.

DUAA

اَللّٰهُمَّ حَبِّبْ اِلَيْنَا الْاِ يْمَانَ وَزَيِّنْهُ فِىْ قُلُوْ بِنَا وَكَرِّهْ اِلَيْنَا الْكُفْرَ
وَالْفُسُوْقَ وَالْعِصْيَانَ وَاجْعَلْنَا مِنَ الرَّ شِدِيْنَ.
اَللّٰهُمَّ تَوَفَّنَا مُسْلِمِيْنَ وَاَلْحِقْنَا بِالصَّالِحِيْنَ
غَيْرَ خَزَايَا وَلَا مَفْتُوْنِيْنَ

☆☆☆

وَاٰخِرُ دَعْوٰنَآ اَنِ الْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ

23rd Jumadi ul-Awwal 1445, Monday,

November 25, 2024

PUBLICATIONS OF SIKANDER NAQSHBANDI

1 - Biography of The Greatest Prophet (ﷺ)
(According to the Calendar)
2 - Al-Siddique (Syedna Abu Bakr Siddique RA)
3 - Seerat Amirul Mominin Syedna Ali Al-Murtaza (RA)
4 - HEARTS - In the light of the Quran
5 - What is Soul (Nafs)
6 - Historical Trees of Islam
7 - Hypocrisy
8 - Carelessness and Ignorance
9 - Muslim Protocols
10 - Biographies of Muhadeseen
11 - Biography of Imam-e-Azam
12 - Dajjal, Imam Mehdi and Hazrat Esa (AS)
13 - Great Women in Islamic History. V1 & 2
14 - Seerat Syedna Amir Muawiyah (RA)
15 - NAQSHBANDIA FAMILY
16 - STORIES OF AULIYA KARAM (ra)
17 - TASAWWUF
18 - Jihad and Mujahid
19 - Great Muslim Mothers
20 - Reputable Muslim Shaheed Ladies
21 - Speech Cautiousness
22 - Very Important Basic Masail
23 - Articles (English and Urdu)
24 – Ghazwah Hind
25 – Assassination Attacks on Rehmat-allil-Aalamin (ﷺ)

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